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Champlain on
Georgian Bay, 1613

HURONIA

Cradle of Ontario's History

By J. HERBERT CRANSTON

TWENTY-FOUR
FAMOUS DRAWINGS BY
C. W. JEFFERYS



HURONIA HISTORIC
SITES & TOURIST
ASSOCIATION PUBLICATION

Foreword

This short history has been published in the hope that the year-round residents and visitors to this part of Canada may better understand the lives of their forefathers, Indian and white, in the land of Huronia.

To the author, J. Herbert Cranston; to the noted Canadian artist, C. W. Jefferys, and his publishers, the Ryerson Press of Toronto; to those who have preserved the history of Huronia in years past and those who study it today; and to all others whose interest and cooperation have made this booklet possible, we are indebted.

It is realized, however, that any attempt to relate so briefly and simply the epoch-making events of the past three hundred and fifty years in the historical heart of Ontario will lead to some differences of interpretation. Your comments will be welcomed.

—Huronian Historic Sites and Tourist Association.

(An association of chambers of commerce, boards of trade, and other local organizations in the Counties of Simcoe and Grey, whose secretarial offices are at Midland, Ontario).



The Author

James Herbert Cranston LL.D., who died in 1952, was one of Canada's better known authors and editors.

He was for more than two decades editor of the Toronto Star Weekly and, in his later years, publisher of the weekly newspaper serving the Midland-Penetang district of Huronia. One of the initiators of the Huronia movement and a pioneer of the Huronia Association, he contributed many articles to the national and local press on the history of this part of Ontario. In addition he was the first president of the Huronia Museum and the author of three books — a volume on the history of Canada for younger readers; "Immortal Scoundrel", the story of Ontario's first white resident, Etienne Brule; and his own autobiography, "Ink on My Fingers".

Dr. Cranston's original text has been altered in this fourth edition of his Huronia History only to take account of developments in historical research which have occurred since his death.

HURONIA

Cradle of Ontario's History

*This Volume Presented
by*

Miss Lillian M. Shaw

to

Hamilton Public Library

1979

by

J. HERBERT CRANSTON

illustrated by C. W. Jefferys

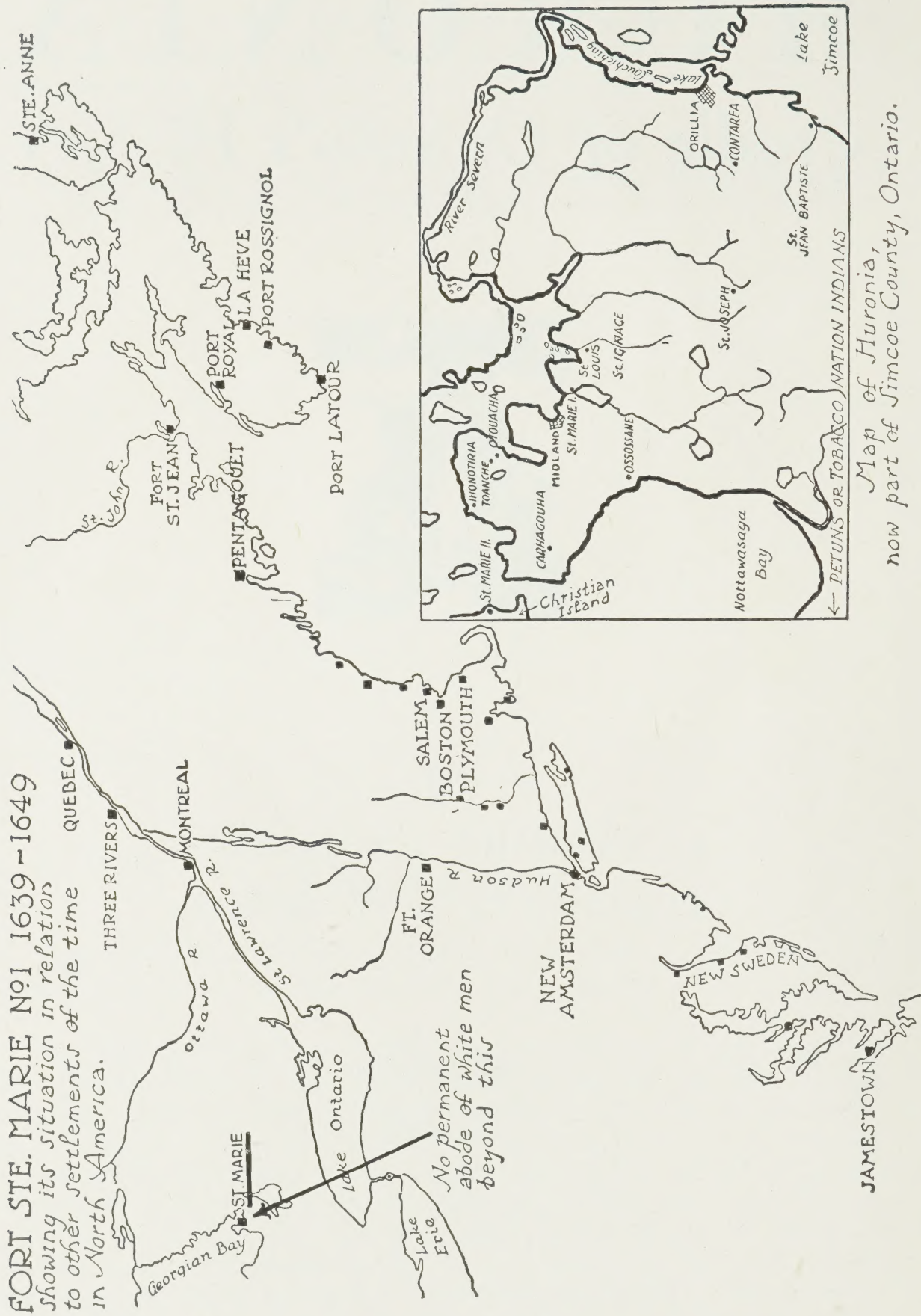
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FOURTH
PRINTING

Huronian Historic Sites and Tourist Association
ONTARIO CANADA

FORT STE. MARIE NO 1 1639-1649

Showing its situation in relation to other settlements of the time in North America.





CHAPTER ONE

THIS WAS THE LAND

HURONIA is the modern name given to that lovely land around the southern shores of Georgian Bay where, in 1610, the white man's story began in what is now the Province of Ontario.

Here, 350 years ago, savage Indian tribes lived in bark-covered long-houses, each village encircled by palisaded walls made from the trunks of young trees.

Here the primitive Hurons tilled the soil, fished, hunted game, and trapped animals whose furs they sold to often unscrupulous white traders.

Here they fought bloody wars against red-skinned enemies who ultimately drove them from their homeland and all but destroyed them.

Here the destiny of New France, now Canada, whether it was to be ruled by French or English, was in large measure decided.

Here in Huronia lay the key to North American history.

Part of A PALISADED HURON-IROQUOIS VILLAGE



Huronian lies south of Georgian Bay, the Freshwater sea of Champlain's day. Its north-west corner is at Owen Sound and its north-east at Waubesaushene. The Severn River, Lake Couchiching and the Narrows leading to Lake Simcoe form the eastern boundary. Lake Simcoe and the highlands south of Nottawasaga Bay are the southern border. Generally speaking, it comprises the northern sections of Simcoe and Grey counties.

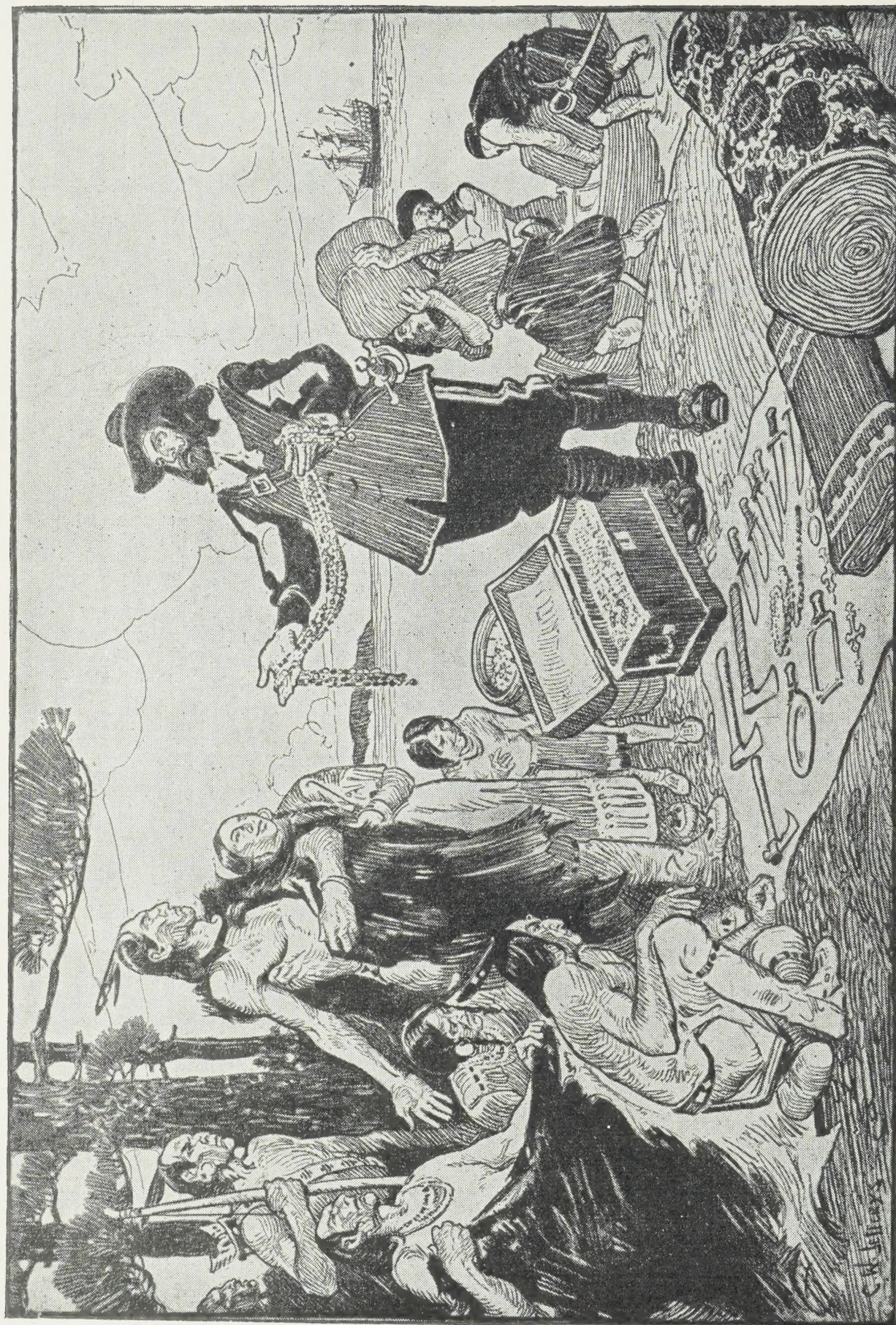
This historic countryside is today a green and fertile land of hills and valleys settled by a prosperous white people. Even in 1615, when Champlain first landed in Huronia after travelling south by canoe through the 30,000 Islands of Georgian Bay, he was pleased with the prospect. Although the beauty of the countless, pine-clad, rocky islands, now one of North America's most popular summer playgrounds, had apparently little attraction for the famous French explorer, this is what he recorded in his Journal about the mainland:

"Here we found a great change in the country, this part being very fine, mostly cleared, with many hills and several streams, which make it an agreeable district. It seemed to me very pleasant in contrast to such a bad country as that through which we had come (The 30,000 Islands).

"The whole region is very fine and a well cleared country where they plant much Indian corn, which comes up very well, as do also squashes and sunflowers, from the seeds of which they make oil wherewith they anoint their heads. The region is crossed by many streams which empty into the lake. There is abundance of vines and plums, which are very good, raspberries, strawberries, small wild apples, walnuts, and a kind of fruit of the shape and color of small lemons, with something the taste of them, but the inner part is very good, almost like that of figs (possibly the May Apple). Oaks, elms and birches are numerous, and in the interior many plantations of fir-trees, which are the usual retreat of partridges and hares. There are also quantities of small cherries and wild ones, and the same variety of trees that we have in our forests in France are found in this country. To speak the truth the soil seems to me a little sandy, but it is none the less good for their kind of grain."

This Huronia, is, moreover, one of the most interesting lands in the world. Here, in three decades, the human race progressed from Stone Age to Machine Age. Prior to 1610 the Hurons chipped their tools and their weapons out of rough stone. They knew nothing of iron or other hard metals. Then tools and European weapons were given them by white traders in exchange for furs. Thus an advance, which had required as much as five thousand years in other civilizations, was made by the Huron Indians in one generation.

Huronian, homeland of proud and warlike races, was also a land of great tragedies. Here a tiny band of Jesuit missionaries sought to introduce Christianity to peoples who dwelt in the filth of primitive savagery. Five of these brave teachers were killed, two following terrible



Stone Age Indians meet French traders with products of the Machine Age, offering utensils, fabrics, and jewellery in exchange for furs

torture. The survivors were forced to flee, along with a mere remnant of the defeated Hurons, before the savage onslaught of the Iroquois of what is now New York State. Today a famous shrine and many monuments commemorate the sacrifice of the missionaries, but no shaft yet marks the virtual extinction of the Huron race.

Here too, in Huronia, was the scene of fighting between the United States and Canada in the war of 1812-14. Here was a bitter struggle for the lucrative fur trade. Here some of Ontario's first farms were established. Here the booming lumber trade made its exploiters wealthy, then died with the slaughter of the towering pine forests.

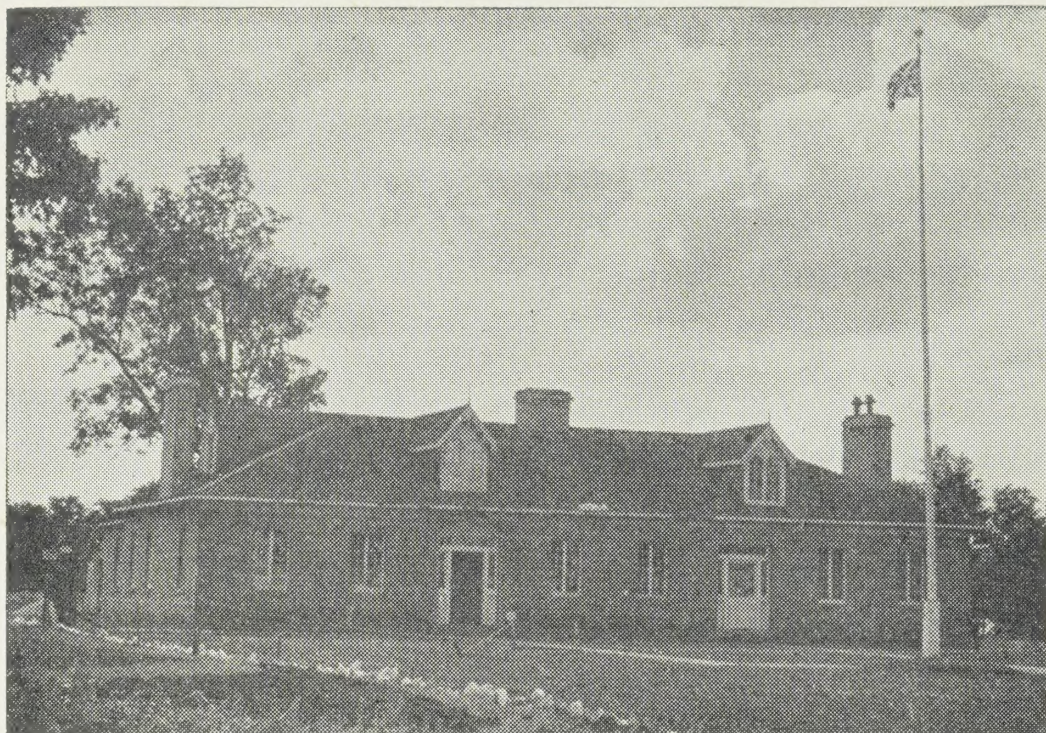
In Huronia, from 1600 to 1950, from Stone Age to Atomic Age, an Indian civilization perished, the first white effort at civilization failed, darkness reigned for 100 years, and within the brief span of one hundred and fifty years an industrial and agricultural revolution brought forth from the wilderness a prosperous farming and commercial community.

PRESERVING THE PAST

No country deserves a future which is not interested in its past. In the early days of the white man's struggle to win a living in the Huronia wilderness, little attention was paid to collecting and preserving records of its entrancing history. It is only in recent years that museums have been set up in which have been stored and placed on exhibition collections of relics of the Indian, military, fur trading, lumbering, shipping and pioneer years.

One of the more notable of these is the Huronia Museum in Midland, which has a remarkable display of articles connected with Huronia's Indian and pioneer story, and which each summer attracts thousands of visitors from all parts of Canada and the U.S.A. It contains rooms devoted to Indian artifacts, pioneer tools and implements, nineteenth century wearing apparel, Great Lakes shipping, agricultural implements, and natural history and wild life of the area. In Huronia Museum are hung many fine oils, drawings, and photographs relating to the development of this part of Canada.

Another fine museum, the Huron Institute, is located in Collingwood Public Library. There the late David Williams assembled an amazing collection of many things connected with the early days. Still another creditable museum is in the old county registry office at Barrie, sponsored by the Women's Institutes of Simcoe County.



FORT PENETANGUISHENE MUSEUM

Established in cooperation with the University of Western Ontario
in the Officers' Quarters of the old Fort



HURONIA MUSEUM, MIDLAND

Viscount Alexander, former Governor-General of Canada, and the Viscountess
pose for amateur photographers

One of the larger museums in Huronia has been just recently established in the district's oldest community, Penetanguishene. Centred around the extensive military and naval establishment of Fort Penetanguishene built by the British authorities in 1818, it has been developed by local citizens in co-operation with and under the direction of Wilfrid W. Jury, curator of the Museum of Indian Archaeology and Pioneer Life at the University of Western Ontario. In the beautiful, stone Officers' Quarters building has been set up a naval and military museum and the grounds of the entire establishment are being progressively excavated and restored. From the waters of Penetang Bay are being raised the hulls of the United States warships scuttled following the war of 1812-14, and a large historical park developed. The century-and-a-quarter-old garrison Church on the Lines with its curious wide aisle, quaint altar, and many memorial tablets is a museum in itself. Thousands of visitors are touring Fort Penetanguishene each summer.

Outstanding Canadian artists are paying more and more attention to the history of Huronia. The late C. W. Jefferys, best known of Canada's historical painters, made many remarkable drawings of the Indian and pioneer periods, a number of which are reproduced in this book. Groups of workers in arts and crafts of many kinds are creating designs that have close connection with Huronia's romantic past.

THE INDIAN NATIONS

The name "Huron" is derived from the Huron Indians, who really were not Hurons at all, but "Ouendats" (pronounced "Wen-dats"). They called their homeland "Ouendake" (pronounced "Wen-dak-e") meaning "In the Island" or "Islands", which possibly was related to the fact that part of their country in North Simcoe, was, if rivers be counted, almost entirely surrounded by water. Another translation of "Ouendake" is "One Land Apart". The Ouendats were 30,000 strong and lived in some twenty villages.

The name "Huron" was given the Ouendats because the first Hurons seen at Quebec plucked their hair in ridges resembling the bristles on the neck of a wild boar. When a party of Indians were seen by French sailors the seamen were greatly amused and are said to have exclaimed: "Quelles Hures!" or "What boar-heads!"

A closely related nation, the Petuns or Tobacco Indians, 20,000 in number, grew tobacco as a major crop and lived along the shores of Georgian Bay west of the Nottawasaga River, and in the Blue Mountains southwest of Collingwood. In the neighborhood of Owen Sound there was

a large Petun village in which the Cheveux Releves, or High Hairs, a branch of the Ottawa Nation of Algonquins, set up their wigwams beside the Petun longhouses. Champlain called them the "Cheveux Releves" because they wore their hair straight up from their foreheads. Much time was spent in dressing their pompadours. They wore no clothes at all except in the winter months.

Two Indian burial grounds were uncovered when the Canadian National Railway was built into Owen Sound and the municipality's streets were being laid out. Many Indian relics were plowed up on the north bank of the Pottawatamie River in the area known as Brooke which was formerly an Indian village named Newash after its ruling chief.



Samuel de Champlain sets his astrolabe on the way up the Ottawa River to Huronia

A third great Nation, the Neutrals, so called because it took no part in the Indian wars, lived in Southern Ontario between the Niagara Peninsula and the Detroit River.

Strongest and most ferocious of all the savages were the Iroquois, whose country lay along the shores of Lake Ontario between Lake Champlain and the Niagara River, in what is now New York State. They were always at war with the Hurons. This warfare was intensified by the lucrative fur trade. The Hurons controlled nearly all the trading routes and the best trapping territory, and they refused the Iroquois permission to share in their gains.

A blood relationship existed between all these tribes and the Huron language is said to have been the parent tongue.

EARLY RECORDS

Since Indians kept no records, how do we know anything about them? Samuel de Champlain, governor and explorer of New France, wrote full accounts of his many voyages. His books tell of his journey to Huronia in 1615 and to the Petun country during the following winter. He describes in some detail the customs of the inhabitants.

Gabriel Sagard, a French missionary lay brother, wrote a most readable book, "The Long Journey to the Huron Country", in which he related not only his own adventures from 1623 on, but also the way in which the Hurons lived, their religion, and how they governed themselves. The Jesuit missionaries, who worked among the Hurons from 1626 to 1650, wrote annual reports to their superiors in France, and these were published in book form, under the name of "Relations". These books, now exceedingly rare and very expensive, are full of fascinating descriptions of Huron life.

HISTORY UNDERGROUND

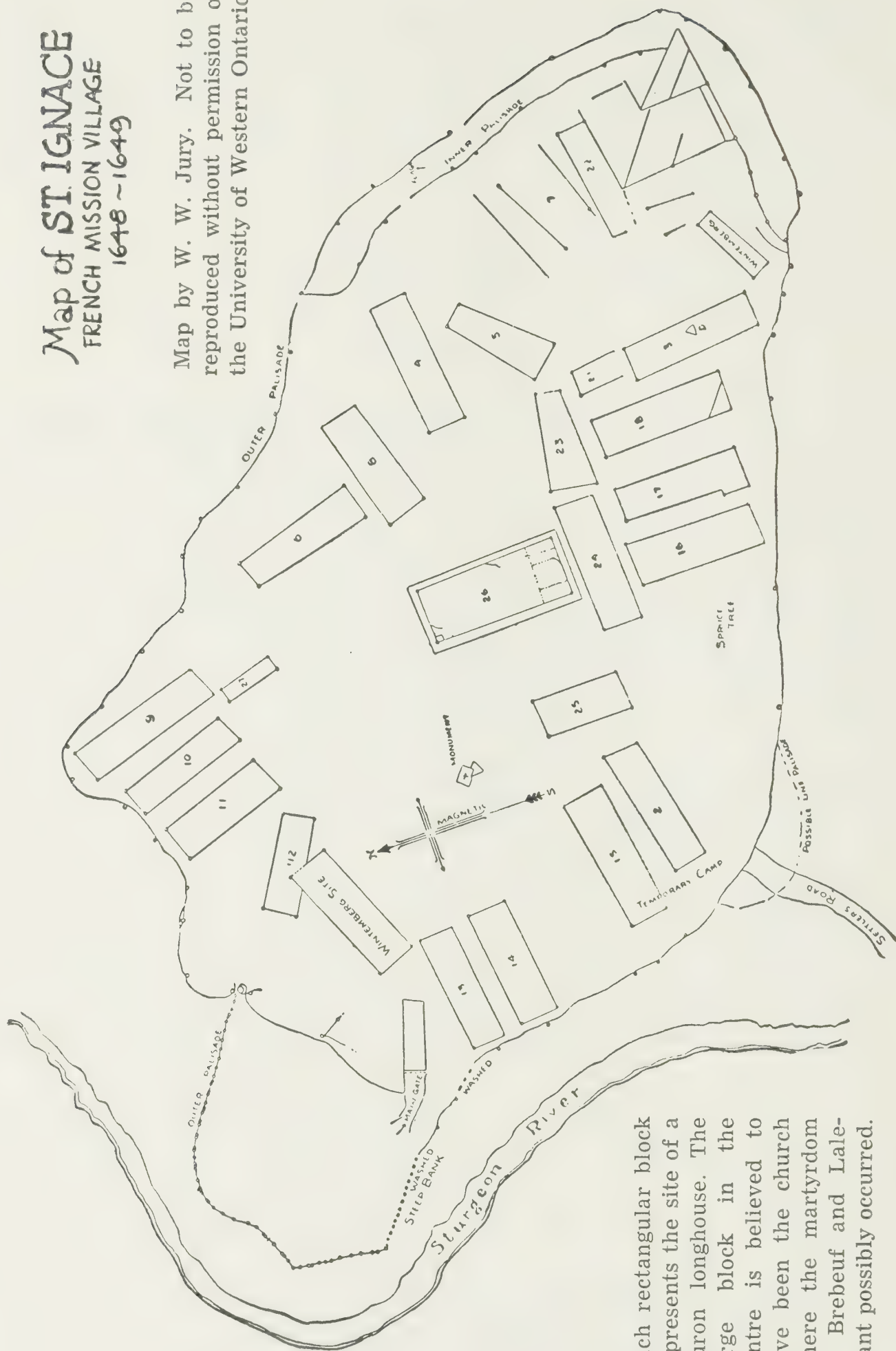
More than a hundred years ago amateur "diggers" uncovered scores of Huron bone pits, or burial grounds, all over the Huron country. They carried off skulls, copper kettles, tools, pipes, weapons and many other trophies. Priceless relics were lost in the mad scramble for souvenirs.

Since 1934, however, skilled archaeologists of the federal government, the Royal Ontario Museum, and the University of Western Ontario, have been directing the task of uncovering scientifically the sites of many of these Indian villages and of the first European outposts.

Archaeological excavations made at Fort Ste. Marie I. have recently revealed, for example, the amazing extent of its palisaded fortifications on the banks of the Wye, two miles east of Midland. Here has been discovered what is probably the first waterworks, canal, and sewage system

Map of ST. IGNACE FRENCH MISSION VILLAGE 1648 ~ 1649

Map by W. W. Jury. Not to be reproduced without permission of the University of Western Ontario.



Each rectangular block represents the site of a Huron longhouse. The large block in the centre is believed to have been the church where the martyrdom of Brebeuf and Lalemant possibly occurred.

constructed north of Mexico. The Fort, with its auxiliary buildings, adjacent to which was a large Indian compound with church and graveyard, covered an area 765 feet long on the banks of the Wye River.

At the site of Fort Ste. Marie I the University of Western Ontario established in 1950 Canada's first summer school of Indian archaeology.

The site of St. Ignace, where the two most famous of the missionaries were burned at the stake by the Iroquois, has been definitely located on the Sturgeon River, a mile south of Sturgeon Bay.

At the Ossossane bone pit, between Wyevale and Perkinsfield, and nine miles southwest of Midland, were found some 700 skeletons as well as many fine specimens of Huron treasures, including a huge conch shell, which had been brought all the way from the southern Atlantic coast.

A very large village, possibly Cahiaque, metropolis of the whole Huron nation, with a population of between 5,000 and 10,000, has been partially excavated near Warminster, between Coldwater and Orillia. A bone pit was opened up, several longhouse sites uncovered, and much pottery, tools, pipes, and other relics found in the garbage dumps. It is a curious fact that the archaeologists make most of their more valuable finds in the village dumps. By a study of the things found there, they are able to tell what dishes the Indians used, what ornaments they wore, what food they ate, and generally how they lived.

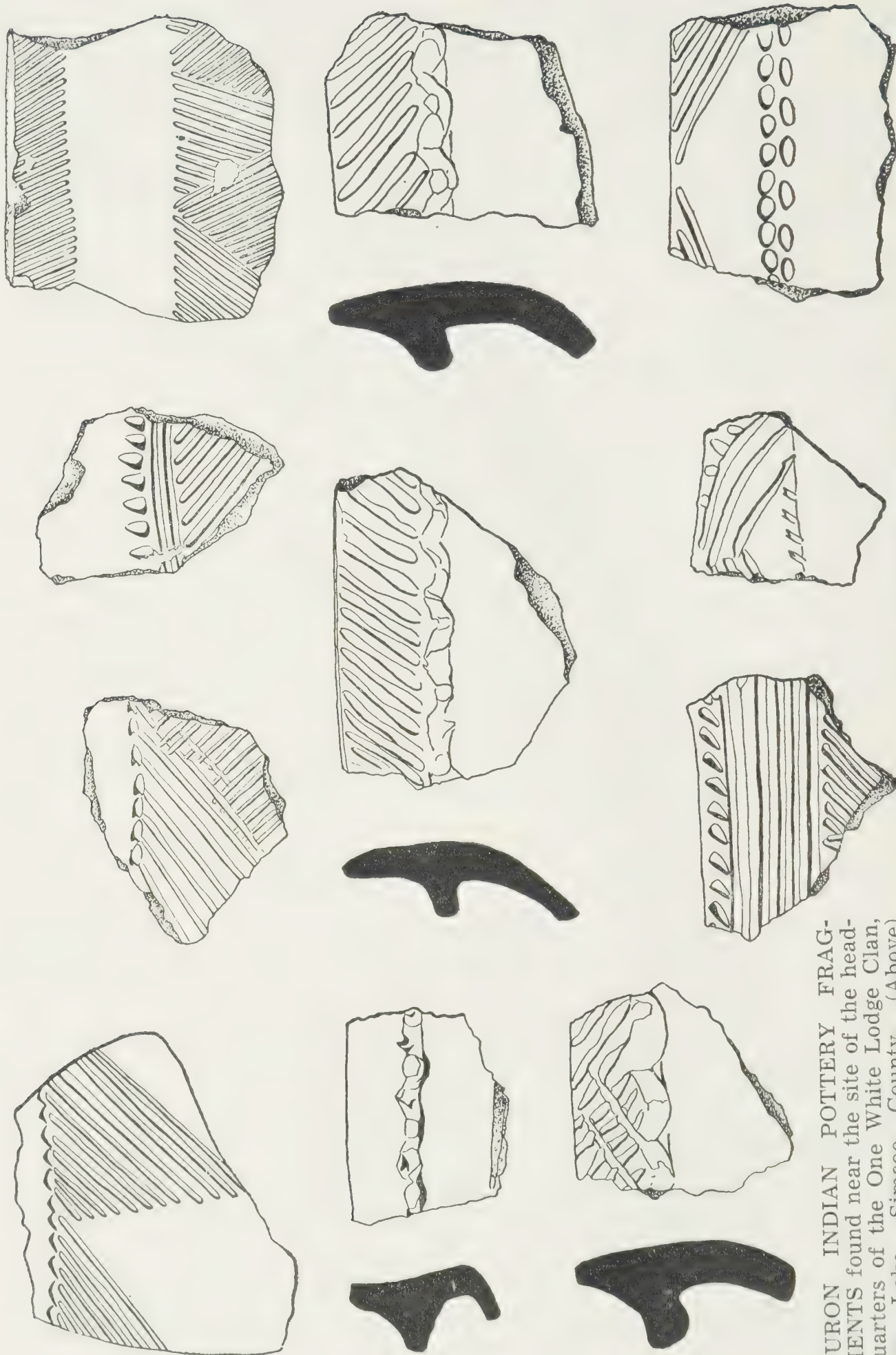
It was at Cahiaque that Champlain and his party mustered the big Huron war expedition against the Iroquois in what is now New York State.

FOUR HUNDRED VILLAGES

In the North Simcoe area of Huronia are the listed sites of 400 Indian villages. But in only a very few of these has there been any scientific attempt at identification.

The site of St. Louis on the Hogg River south of Victoria Harbour, is, like St. Ignace, now proven. Ossossane is almost certainly close to the bone pit of that name. Fort Ste. Marie I on the Wye near Midland, and Ste. Marie II at Christian Island, are the surest sites of all, because the ruins are still existent. As excavations proceed more and more evidence will be brought to light and further villages will be definitely named.

Maps of Ancient Huronia are in existence, but the village locations given on them are largely guesses, based on the letters sent home by the missionaries.



HURON INDIAN POTTERY FRAGMENTS found near the site of the headquarters of the One White Lodge Clan, Orr Lake, Simcoe County. (Above) shoulder sherds. (Below) rim sherds.

Courtesy Kenneth Kidd,
Royal Ontario Museum

GATEWAYS TO HURONIA

There were and are five gateways to Huronia. The most picturesque is the northern one through the Inner Passage of the 30,000 Islands of the Georgian Bay. This was the approach used by Ontario's first white settler Etienne Brule, Champlain, the Recollet and Jesuit missionaries, and other travellers from the east. They paddled up the Ottawa River from Quebec, through Lake Nipissing and down the French River.

The second gate at "The Narrows" between Lakes Simcoe and Couchiching near Orillia, was frequently used by the Iroquois in their raids on the Hurons, and was reached by way of the Trent River and the Kawartha Lakes. The Severn River was followed from the Narrows to Georgian Bay. "The Narrows," according to Champlain's memoirs, was the place where his party stopped for two weeks because of the excellent fishing.

The third gate is at Barrie on Lake Simcoe. Ancient access to it was gained from the south by the long overland portage from the mouth of the Humber River on Lake Ontario up the Humber valley, thence across country to the Holland River, and down it to Lake Simcoe. This was also used by the Iroquois.

The fourth entrance is at Owen Sound. Travellers from the west came by the way of shore trails eastward towards the Huron country.

The Brebeuf Trail or fifth gate was the road taken by Father Jean de Brebeuf, the "Lion of the Huronian Mission," to the Neutral Indians in the winter of 1640-41. Approximately, it followed the Nottawasaga River (not far from Collingwood and Stayner) to its headwaters, thence overland to the Grand River, south through Galt and Paris, and westerly by Woodstock and Ingersoll along the Thames River to London.

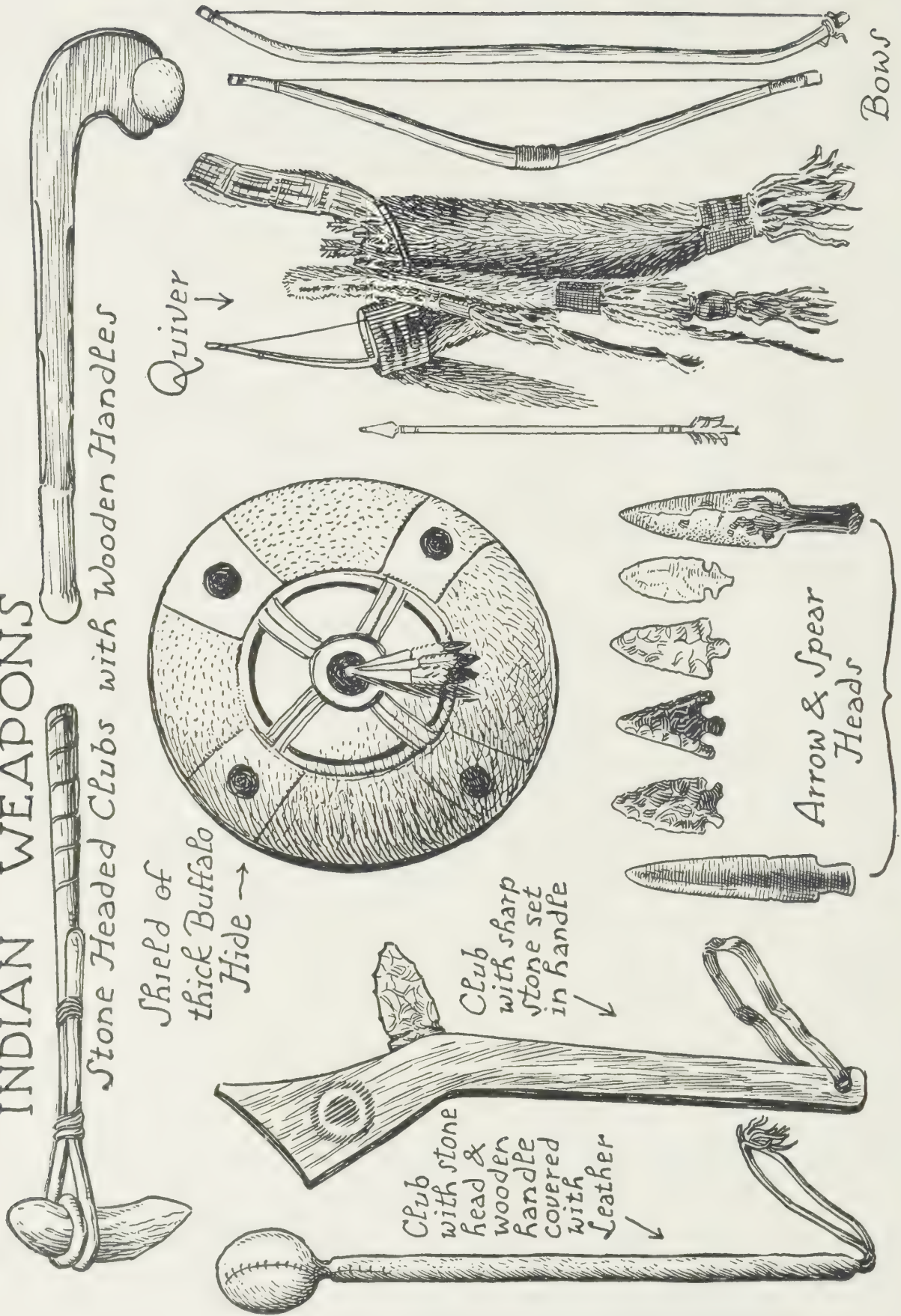
CHAPTER TWO

THE HURON NATION

THERE were four principal clans or tribes in the Huron nation, and one which was made up of Indians from all the other clans.

What is today Tiny Township, in the North Simcoe peninsula, was the home of the Bear clan, largest of all. The Wye River formed its southern boundary.

INDIAN WEAPONS



On the north shore of Orr Lake was the village of Scanonaenerat, called by the missionaries St. Michel, headquarters of the small "One White Lodge" clan.

On the ridge of hills east of Hillsdale and in the neighborhood of Mount St. Louis was the village of Teanostaye, or St. Joseph, chief town of the Cord clan.

The Rock clan, which lived in the country between Coldwater and Orillia, had as its capital Cahiague, largest of all the Huron settlements.

In what is today Tay Township to the east of Mud Lake (Lake Isiaragui, or "Lake of the Shining Waters", the Hurons called it), was the Deer Clan, sometimes called the People Beyond the Marsh, a medley of the other tribes. St. Louis, on the Hogg river near Victoria Harbour, was one of their principal villages.

Estimates of the Huron population vary from 20,000 to 30,000. That 400 village sites had been found was stated by Simcoe County's historian, the late Andrew Hunter, himself a brilliant amateur archaeologist. Huron villages had no sanitation, and when they became unusable, a new site was selected and the community moved. Longhouses cost nothing but labor to build. Villages ranged in population from 200 to 10,000.

HURON GOVERNMENT

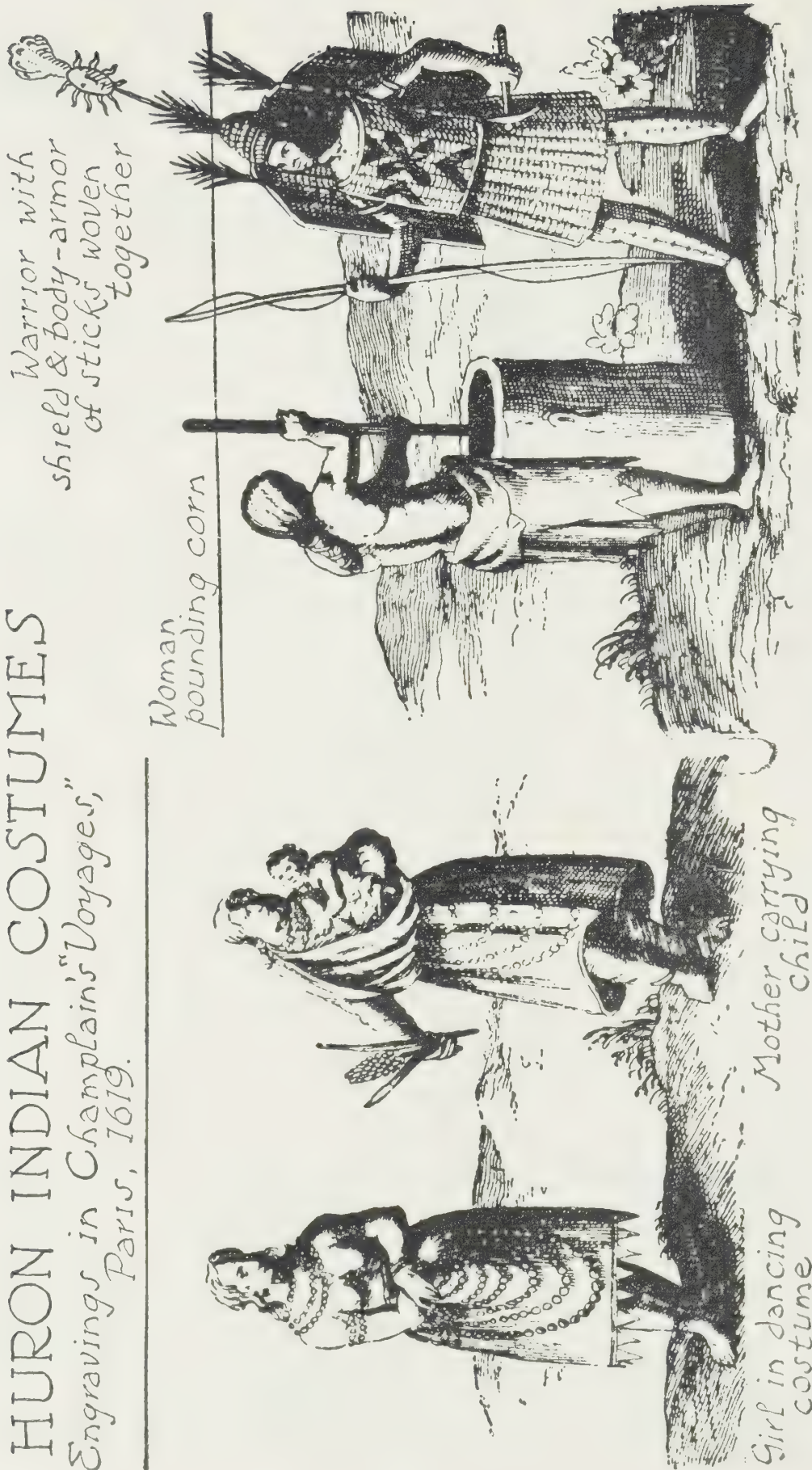
No people on earth have ever been freer of government restraints than were the Hurons. Parents had no control over their children, chiefs had none over their clansmen, and no one had to obey the laws except as he chose. No punishment was inflicted on those guilty of crimes. The community at large atoned for all the misdeeds of individuals. Even murderers escaped punishment when their relatives made presents to the family of the victim.

All questions of importance were decided in village and state councils. In the former the elders, the older men of the village, listened to speeches and voted for or against issues by the use of long and short pieces of reed to indicate "yes" or "no". Often they sat a long time in silence, pipes in their mouths. Any member of the clan might be present and had a right to express an opinion. No machinery was set up to enforce the laws. The chiefs had no power except such as they were able to secure by their eloquent entreaties, condemnations, and personal example.

General councils of all the clans were usually held in the cabin of the principal captain or chief of all the country. Sometimes they were con-

HURON INDIAN COSTUMES

Engravings in Champlain's "Voyages,"
Paris, 1619.



Warrior with
shield & body-armor
of sticks woven
together

Woman
pounding corn

Mother carrying
child

Girl in dancing
costume

vened in the open within the village, and, if secrecy demanded, in the deep recesses of the forest.

In the larger villages there were captains or chiefs both for war and for peace. All chiefs held office by virtue of succession through the female side of the family. The headship passed on a chief's death to his sister's son rather than to his own son.

The war chiefs carried out the decisions of the general assembly. The chiefs reputed to be the bravest raised the war parties, often giving presents to secure warriors.

Sometimes, however, all departments of government were entrusted to one leader, who was chosen because of his superior ability, eloquence and bravery.

Their weapons were arrows fledged with eagles' feathers and tips of sharpened flint. They carried shields of white pine rods sewn and interlaced with cords, and also a war club made of wood. When on the warpath the Hurons wore a plume made of the long hair of the moose, dyed scarlet and glued or otherwise fastened to a leather band three fingers in width which was long enough to go round the head.

Each year some 500 or 600 young Huron braves would scatter in bands of five or six over Iroquois territory. Lying in ambush along the main trails during the day they would catch men, women and children and carry them off to the Huron country, there to put them to death by torture. Sometimes they would raid a village at night and carry off prisoners for the same purpose. When they killed an enemy they scalped him and took home the scalp. These things they did to gain personal glory.

Whenever possible the Hurons travelled by canoe. Eight to nine paces in length and a pace and a half wide in the middle, the canoes tapered to both ends. Fashioned of birchbark and strengthened by little hoops of white cedar, they were light enough to be carried easily on the shoulder over portages. Sagard states they were very tippy, but that in them the Indians could travel as much as seventy five miles in a day under favorable conditions of wind and water.

"Wampum" was the name given to the Indian medium of exchange and measure of wealth. Wampum was made of the ribs of large sea shells called vignal, cut into circular pieces and polished on sandstones. Necklaces of wampum were worn by the women. Ornaments made of wampum

INDIAN AGRICULTURE

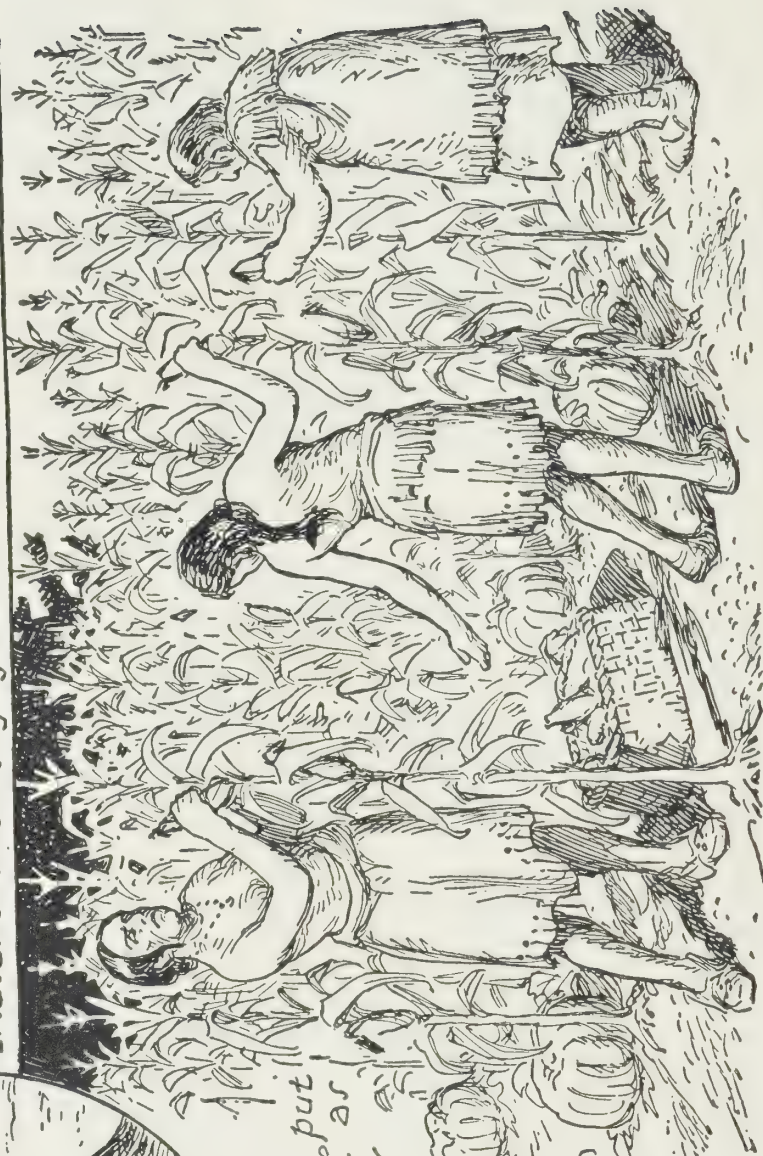
From Lafitau 1724



When sowing corn Indians often put a small fish in each hill as fertilizer



Indians breaking ground & sowing corn



Indian women gathering corn

Corn, squash, pumpkins, beans & tobacco were grown by Indians, especially Hurons & Iroquois

were hung from the ears. Chains of wampum with pieces as big as walnuts swung on girdles from the hips. Wampum bracelets were also worn. Great plates of wampum rested on the stomach and were colored brilliant scarlet.

CHAPTER THREE

LIFE AMONG THE HURONS

THE Hurons lived in longhouses in fortified villages. Their primitive dwellings, about twenty feet in width and varying in length, were constructed of saplings, whose pointed and charred thicker ends were planted in holes in the ground. The thinner tops were pulled together, forming a half circle, and tied together with vines. Supporting transverse saplings held the framework together. The whole was covered with bark.

Double rows of sleeping bunks, the lower some four feet above the ground, lined each side. Down the middle ran a passage ten or twelve feet wide, and in it a row of fires. Two families shared each fire. The smoke escaped through holes in the roof. In the winter the Indians slept on the ground around the fires. From twenty to one hundred savages occupied each house. (*see page 4*).

Village sites were chosen on high land surrounded on as many sides as possible by water or ravines. Pointed posts or palisades walled in the village. Inside the wall was a platform on which the defenders stood to repel attack. A plentiful supply of drinking water was essential and village sites were invariably located near year-round springs.

In appearance the Hurons were well proportioned. The men averaged about five feet seven inches in height. Oil and grease were used to anoint their bodies, and paint of vivid hues to decorate their faces when they were on the warpath. The women wore wampum necklaces and painted ornaments, and delighted in the glass beads brought by the French traders. The men wore their jet black hair in two great rolls above their ears, with a ridge, cut short, down the centre. Beards were abhorred. The women made one braid of their hair which hung down their backs.

The Hurons dressed chiefly in smoke-cured skins during the spring and autumn months, and furs in the winter. In the summer they wore little clothing.

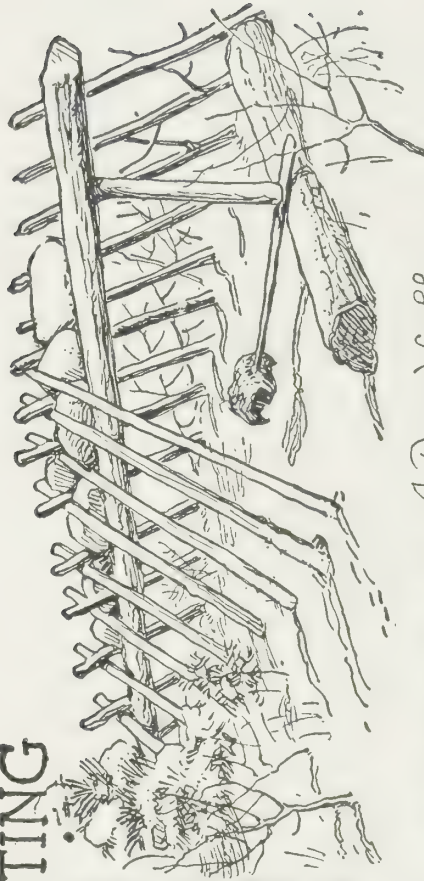
Primarily the Hurons were farmers and fishermen. Sagamite, a soup made of crushed corn, was their main food. Sometimes boiled fish was added. Leindohy, a highly relished food, was made of corn put to rot in

PRIMITIVE INDIAN HUNTING



From Lahontan's Voyages

Early picture of Beaver: 1703



*A Deadfall
for trapping foxes, wolves, etc.*



Montagnais hunting Moose in Winter



Shooting the Wild Turkey

mud or stagnant water. Wild pumpkins, blueberries, blackberries, raspberries, and other fruit were also eaten. So were rotting water lily roots.

Dogs were raised as culinary delicacies. Game was scarce but when deer, bears or other animals were killed, great feasts followed. A successful hunter would invite his friends while his squaw, aided by other women, set the kettles on the fire and filled them with sagamite seasoned with fish and deer meat.

The guests gathered in the cabin, squatted in two rows along the wall, and sang lugubriously prior to the feast. The host would then announce that he would serve them corn from his field, fish from his nets, and deer he had killed. The kettles were removed from the fire, and the squaws filled to the brim the bark dishes the guests had brought with them. Huron etiquette required that every guest eat all set before him, unless he chose to give his portion to his neighbor and a gift to his host. The feast over, the guests filed slowly out, gently stroking their stomachs to show how much they had enjoyed the meal.

The Huron women did more work than their men. They looked after the cooking and household duties, gathered and ground the corn, prepared hemp and tree bark, and collected the firewood. They also made the pottery, which consisted of round pots mostly without handles or feet, fragments of which are found today when excavating village sites. Basket work, dressing and softening the beaver skins, embroidery and weaving fell to their lot. When a Huron girl was married each of the women and girls brought her a load of wood for her fire.

Courage was the greatest of the virtues. Braves vied with each other to see who could stand the most pain without whimpering. To steal and not be discovered was a sign of superior intelligence. Hurons accepted punishment from whites patiently, not because they had done wrong but because they had been awkward enough to be caught.

Boys were early trained to use the bow and arrow, to spear fish. Girls were taught to pound corn into meal and to perform household duties. They also had to carry wood. When older they learned to make pottery and mats, dress and soften the furs, and make baskets of reeds and bark.

The men made bows, arrows, fishnets, war clubs and snow shoes. Fish orators addressed the fish at the start of each season, promising them, if they had the courage to come and be caught, that their bones would not be burnt. Two virgins were married each spring to the Spirit of the Fish Nets to ensure his good will.

Dancing was a favorite amusement. The dances were in the shape of an oval. The dancers did not hold hands but kept their fists closed. The girls held one arm above the head and the other straight out from the body. So did the men. First they lifted one leg and then the other, stamping their feet in time with their singing. Those who threw themselves about most and made the most fitting grimaces were considered the best dancers. Dance festivals lasted one, two or three afternoons.

The Hurons were inveterate gamblers, and staked everything they owned, their clothes, and even their families on games of chance.

Both Hurons and Iroquois tortured their prisoners, subjecting them to fiendish suffering, tearing off their finger nails, burning them with torches, removing their scalps, and pouring hot gum on the bleeding heads. Indian women were more cruel than the men in the tortures they invented. When death came the victims were cut up, boiled and eaten.

INVENTED HOCKEY, LACROSSE

The game of hockey was invented by the Hurons, and not by modern Canadians as is usually claimed. Here is a sentence from Brother Sagard's "Long Journey to the Huron Country," which tells us that the Huron boys used to "play a game with curved sticks, making them slide over the snow and hit a ball of light wood."

Lacrosse was also a Huron game. Tribe played against tribe.

Each player had a crosse, a stick curved at one end and laced across like a racquet. The ball was made of wood and shaped like a turkey's egg.

There were four goals, one at each of the major points of the compass. To win the game one of the contending teams had to carry the ball beyond the eastern and western goals, the other beyond the northern and southern.

Play was often very rough, and players frequently suffered broken legs and arms. Sometimes they were crippled for life or even killed.

The goals were as much as a mile and a half apart and eighty to one hundred men played on a side. The games often lasted several days in a row.



Medicine Men singing to drive away evil spirits afflicting a sick Indian



Many Indian Tribes placed their dead on scaffolds or among trees above ground.



Conjuring Tent inside which a Medicine Man is supposed to be wrestling & communicating with spirits.

RELIGION OF SUPERSTITION

SUPERSTITION lay back of what religion the Hurons had. Multitudes of spirits or okis dwelt in rivers, trees, hills, and stones, the beasts and the reptiles. Their favors had to be bought with gifts. There was no idea of right or wrong in their religion, nor any thought of a Supreme Spirit who should be worshipped, or who was interested in shaping the lives of individual men.

When Indians took sick, unscrupulous medicine men beat drums, shouted, and leaped in wild dances to drive out the evil okis or spirits causing the disease—the more noise the better.

When death came, the bodies were “buried” on high platforms outside the villages, and sometimes in shallow graves, but only after the departed had been honored with feasts and processions.

When the body left the lodge all the women and girls began to weep and lament in earnest. The men mourned more quietly, lugubriously rehearsing the names of all their dead relatives. “My father is dead, and my mother is dead, and my cousin is dead,” and so on. As each was named, they burst into fresh tears. When enough mourning was done the chief called out: “It is enough. Stop weeping”.

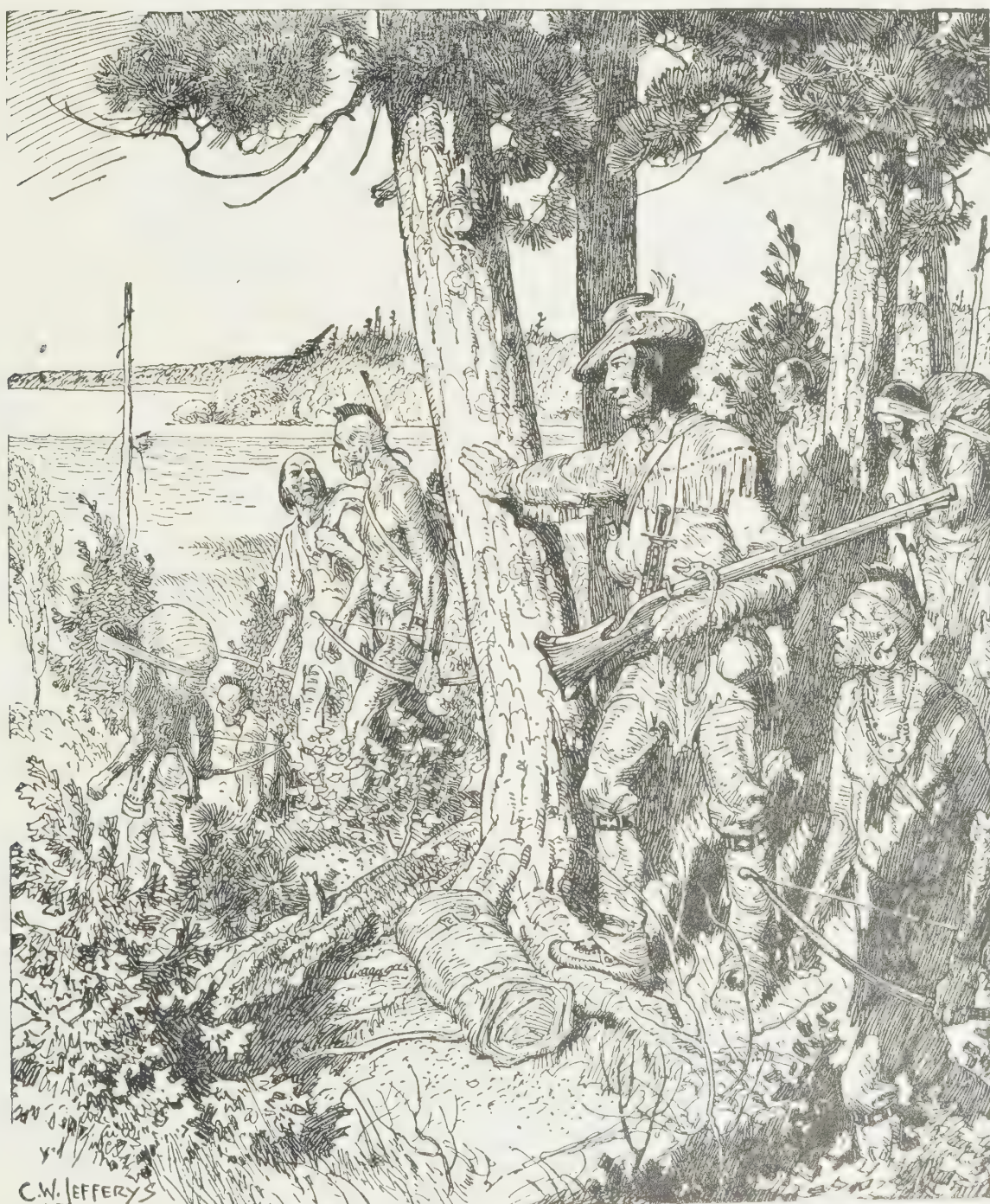
After the body was placed on top of its ten foot shrine, bread, oil and weapons were placed there also. From the top of the bier two foot-long sticks were thrown, one toward the girls and the other to the men. Those who got them were considered most fortunate. An official in another place received presents designed “to dry the tears of the widow” or nearest relative of the deceased.

Every ten or twelve years was held the Feast of the Dead. The bodies were taken from the platforms and graves, stripped of what flesh remained, again mourned for, and then carried across country in beaver-skins to a huge tribal burial pit. After three days of feasting, dancing, savage orgies and blazing fires, the dead were lowered into the common grave, along with many of their treasures, beads and wampum.

Nearly a hundred such pits have been found in Northern Simcoe. In 1947 and 1948 Royal Ontario Museum archaeologists uncovered the bones of 700 Hurons in the Ossossane pit a short distance north of Wyevale, and nine miles southwest of Midland.

The souls of dead Hurons, on their way to the Village of Souls, passed by the Standing Rock, Ekarenniondi, a great rock in the Petun country which "stands or juts out". There they were met by the Head Piercer, Oscatarah, who removed their brains and kept them. The village of the dead was much like that of the living, and the souls went hunting and fishing. There was this one difference. Day and night the souls did nothing but groan and complain.

The Standing Rock has not been definitely located. Father A. E. Jones, S.J., a Catholic historian, selected a castle-like rock, twenty feet square and forty feet high, on the slope of the Blue Mountains directly north of Singhampton. Collingwood historians say it is a projecting rock



Etienne Brule, first white man to explore Upper Canada, with Hurons

at the famous Blue Mountain caves, or else the whole of the magnificent Osler Bluff near the village of Nottawa.

Attached to the Giant's Tomb, a picturesque island in Georgian Bay at the north end of the Tiny Township peninsula, is the fascinating legend of Kitchikewana. This great Indian giant is reputed to have tossed all of the thirty thousand islands of Georgian Bay into their places, and then to have lain down on one of the largest of them for a rest and died there. The shape of the hills on the Tomb is suggestive of the form of a sleeping man.



Champlain leads an attack on the Iroquois



CHAPTER FIVE

THE COMING OF THE WHITE MAN

FIRST white man to invade the wilderness of Huronia was Etienne Brule, a French youth of 18, sent in 1610 from Quebec by Samuel de Champlain, governor of New France, to learn all he could of the Huron language, customs, resources and geography. Brule later acted as interpreter and chief organizer of the Huron fur trade.

In his travels, Brule discovered Georgian Bay, Lake Huron, Lake Superior, Lake Erie and Lake Ontario. He was the first white man to see the site of Toronto, and the first to paddle down the Susquehannah river to its mouth in Chesapeake Bay. In 1633, following his betrayal of Champlain to the English, Brule was tortured, killed and eaten by the Indians of the Bear tribe with whom he made his home, the first and only white man to be devoured at a cannibal feast in Ontario. This ghastly event took place on the hills back of Penetanguishene Bay at the Village of Toanche.

Father Joseph Le Caron, a French missionary of the Roman Catholic Recollet Order, arrived in Huronia a few days ahead of Governor Champlain. On August 12, 1615, he celebrated the first mass in Ontario at the Huron village of Carhagouha, which was probably in the neighborhood of Thunder Bay, at the north end of the Simcoe peninsula. While the exact site has not been archaeologically proven, a commemorative cairn and Stations of the Cross have been erected in a park near Lafontaine by the Knights of Columbus.

On September 1 Champlain, sixteen French soldiers and several hundred Huron warriors set out from Cahiaque, principal town of the Rock tribe, to wage war against the Iroquois town of Onondaga to the south of Lake Ontario. They met disastrous defeat and returned crestfallen to Huronia.

In Couchiching Beach Park in Orillia stands the famous Champlain Monument, erected in 1925 to commemorate the arrival of Samuel de Champlain. This monument, with its stone base weighing 45 tons, surmounted by an heroic bronze figure of Champlain, 12 feet high,



and flanked by two sidegroups representing "Commerce" and "Christianity", is recognized by art critics as one of the finest bronze creations on the continent. It is the work of Vernon March, a young English sculptor who also designed the national war memorial at Ottawa.

During the winter of 1615-6 Champlain visited the Tobacco nation in the Blue Mountains, making short stays at eight villages, as well as with the Cheveux Releves, whom he described as the cleanest savages he had ever seen. The latter lived in the area of the present City of Owen Sound.

Two Recollet missionaries, Father Viel and Brother Sagard joined Father Le Caron in 1623. The Recollets, however, found the task of converting the Hurons beyond the resources of their Order, and invited the Jesuits to take over.

CHAPTER SIX

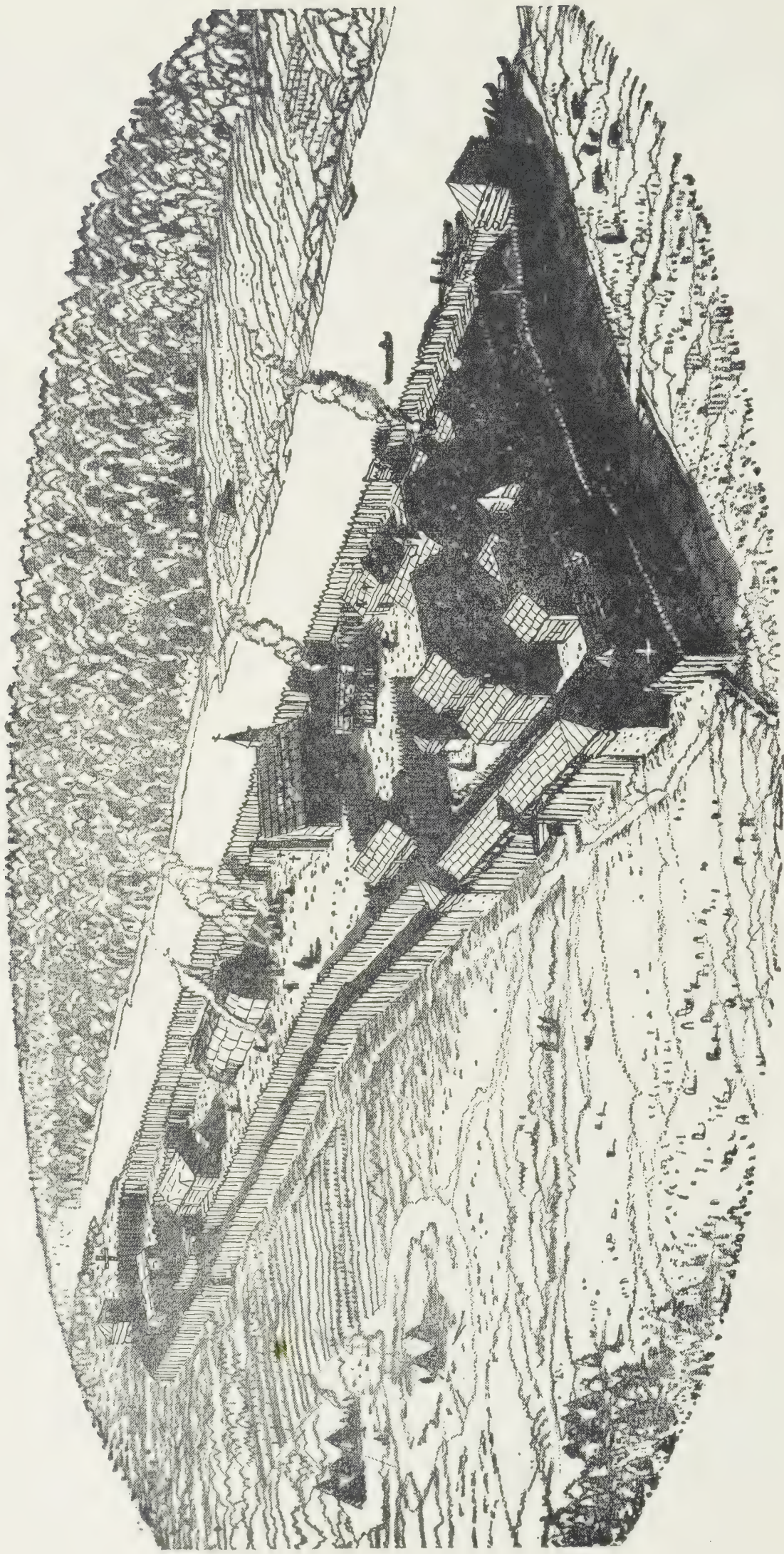
THE JESUIT MARTYRS

LED by the giant priest, Jean de Brebeuf, the Jesuits began their work in 1626, retired to France when New France fell into the hands of the English in 1629, and returned in 1634 to re-establish their work on a firmer footing.

Missions were begun all over Huronia. During the decade between 1639 and 1649, the Residence of Ste. Marie, "The Abode of Peace", was built as their headquarters near the mouth of the Wye River just east of what is now Midland. There was established the first hospital, the first school, the first experimental farm, and the first social service centre in what is now Ontario. Thousands of Hurons came annually for help and treatment.

Ste. Marie was later fortified by the missionaries and lay brothers with the aid of craftsmen and soldiers sent out by the French government, which looked upon it as a military stronghold as well as a mission centre.

Warfare between Hurons and Iroquois grew more and more violent year by year. The Iroquois wanted a share of the rich fur trade. The Hurons first promised to give it, then went back on their word. Backed by English and Dutch traders, who also had an eye on the fur trade, the Iroquois determined to destroy the Hurons.



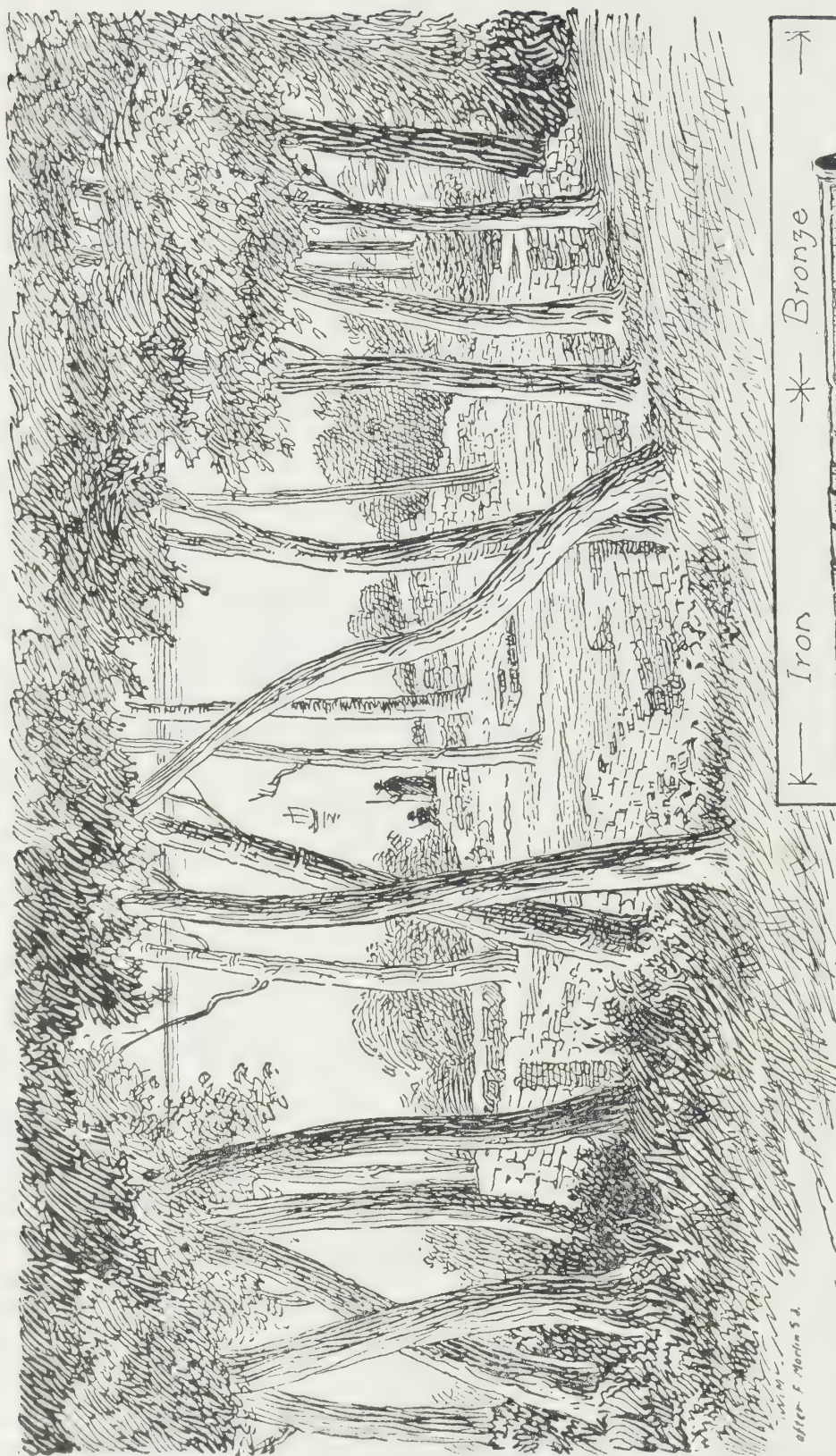
This conception by artist Franklin Arbuckle of Fort Ste. Marie I is based on field plans of the University of Western Ontario. Archaeological excavations conducted by Wilfrid W. Jury of that university

revealed that the palisaded area of Ste. Marie stretched 765 feet along the bank of the Wye River. This drawing is reproduced through the courtesy of Macleans Magazine.

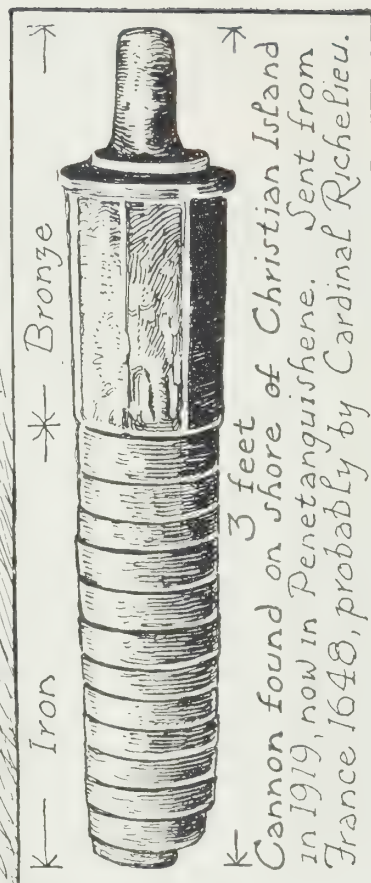
Each year the Iroquois attack grew fiercer. In 1648 Father Daniel was killed at St. Joseph, or Teanostaye, a village of the Cord nation near the present Mount St. Louis and east of Hillsdale. Next spring the Iroquois stormed St. Ignace on the Sturgeon River, later took Fathers Jean de Brebeuf and Gabriel Lalemant captives at St. Louis on the Hogg River near Victoria Harbour, and dragged them across country to St. Ignace where they were burned at the stake.



Fathers Brebeuf and Lalemant were captured by Iroquois Indians at St. Louis, a few miles east of Fort Ste. Marie I, on March 17, 1649, and taken to St. Ignace. Brebeuf, a giant in stature, was bound to a stake and scorched from head to foot. His lower lip was cut away, and a heated iron thrust down his throat. A collar of red hot hatchets was hung around his neck, and, in travesty of the rite of baptism, kettles of boiling water were poured over his head. When he did not flinch, the enraged Iroquois cut strips of flesh from his limbs, tore out his heart, devoured it, and drank his blood. Lalemant, physically unable to manifest the same fortitude, was flung half roasted into confinement, tortured a whole night, and finally killed.



*Ruins of STE. MARIE II
on Christian Island
occupied by Jesuit Huron Mission
1649 - 1650
From sketch by Father Felix Martin
made in 1855*



Sudden and unexplainable fear, however, came over the Iroquois and they fled. The priests withdrew from Fort Ste. Marie a few weeks later. They first set fire to the fort, and, taking with them all that remained of the Hurons, went on rafts to Christian Island, then known as St. Joseph.

After a year of starvation and suffering, with the Iroquois constantly lying in wait to kill any Hurons who ventured to the mainland for food, the priests and most of the remaining Indians set out June, 1650, by canoe for Quebec. Today a few hundred living at Loretteville, eight miles north of Quebec City, are nearly all that are left of the once proud Huron race.

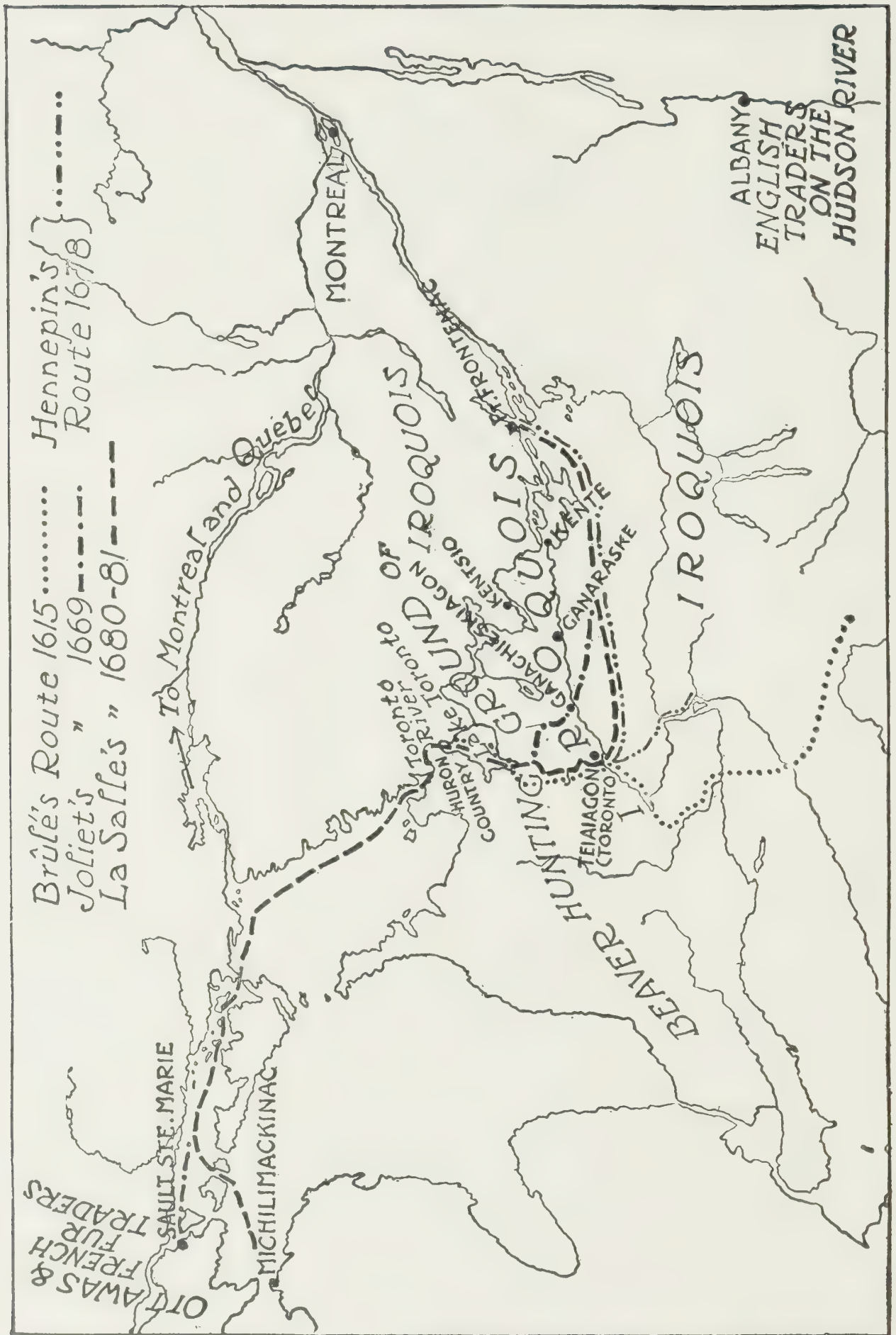
When news of the burning of Fort Ste. Marie reached the Hurons of the Bear tribe at Ossossane village north of Wyevale, they fled in terror to their kinsmen of the Petun nation in the Blue Mountains. Even there they were not safe. In the autumn of 1649 the Iroquois attacked the Petuns and burned their villages. Those who escaped made their way to southwestern Ontario, where a remnant of the tribe, now known as Wyandottes, is found today near Sandwich. Other Wyandottes live in Oklahoma. The name Wyandotte is believed to have been derived from the Huron "Wendat".

Having killed or driven away all of their enemies in Huronia, the Iroquois went back to their own country south of Lake Ontario. A year later, still lusting for blood, they came back across the Niagara River and ravaged the Neutral Indians who had done nothing to incur their enmity.

Two other missionaries, Father Charles Garnier and Noel Chabanel, also met death at Indian hands. Garnier was killed by the Iroquois when the Petun village of St. Jean (or Etharita) was destroyed in December, 1649. This chief village of the Wolf clan was located south of Collingwood, near Duntroon, in the Blue Mountains. Chabanel was slain by a Huron who had been adopted by the Iroquois, and who threw the French priest's body into the Nottawasaga River upstream from Wasaga Beach.

Previously Father Isaac Jogues, designer of Fort Ste. Marie, and who had lived there for some years, was put to death by the Iroquois in 1646 in New York State. So were two lay brothers, Rene Goupil and Jean de la Lande. Altogether there were eight martyrs.

To the fleeing missionaries their whole venture must have seemed a tragic failure. Today high on a hillside overlooking the ruins of Fort Ste. Marie stands a large church, the Martyrs' Shrine, built to honor the men who died for their faith. Two hundred thousand pilgrims annually



visit the Old Fort and the Shrine to worship the God who inspired the missionaries to their sacrifice. The walls and buildings of the Fort are being restored as they were in the days of long ago.

CHAPTER SEVEN

THE DARK AGES

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CHAPTER EIGHT

RETURN OF THE WHITE MAN

IT WAS not until the very last years of the eighteenth century that the new rulers of Ontario and Huronia began to take an interest in their Georgian Bay possessions.

Governor John Graves Simcoe of Upper Canada paid his first visit to the former homeland of the Hurons in 1793 by way of the long portage up the Humber Valley to the Holland River, down it to Lake Simcoe, then by way of Lake Couchiching and the Severn River to Matchedash Bay and the site of the future fort at Penetanguishene. He recognized the suitability of the lovely bay as a military post and recommended it as such to the British government.

When the area from Holland Landing to Georgian Bay was organized, it was named the Simcoe District after the Governor. Three of its townships were given the names of Lady Sarah Maitland's lap dogs, Tiny, Tay and Flos. Lady Maitland was the daughter of the Duke of Richmond, Governor-General of Canada, and wife of Lieutenant-Governor Sir Peregrine Maitland of Upper Canada. It was while on this 1793 trip that the beautiful lake, known to the Ojibways as "Ashuniong," or "the place of the dog call," was given its present name of Simcoe in honor of Governor Simcoe's father, Captain John Simcoe of the Royal Navy.

PURCHASES FROM INDIANS

In 1798 all the land in North Simcoe from old Fort Ste. Marie on the east to the open Nottawasaga Bay on the west and north to Thunder Strait and the three islands, Christian, Hope, and Beckwith, including the present townships of Tiny and Tay, was bought from the Ojibways by the government of Upper Canada for 101 pounds, or about \$500. The five chiefs who signed the treaty were Chabondasheam, Aisance, Wab-inquon, Ningawson, and Omassanahsquotawah.

Prior to this, in 1795, there had been a surrender of land around Penetanguishene Bay to provide a camping place for the fur traders. A few years later, in 1815, all the land from Lake Simcoe north to the line of the earlier purchase was bought for 4,000 pounds or \$20,000. The chiefs who signed were Musquakie or Yellowhead, Kinaybicoinini the Snake, and Aisance, the Otter. The name of Aisance is still prominent on the Christian Island Indian reserve, northwest of Penetanguishene.

The story of the white man's dealings with Canada's Indians is far from creditable. No sooner were the "Red Men" settled on their reserves than the whites coveted their lands. Before long they had to move again, and each time to more barren fields.

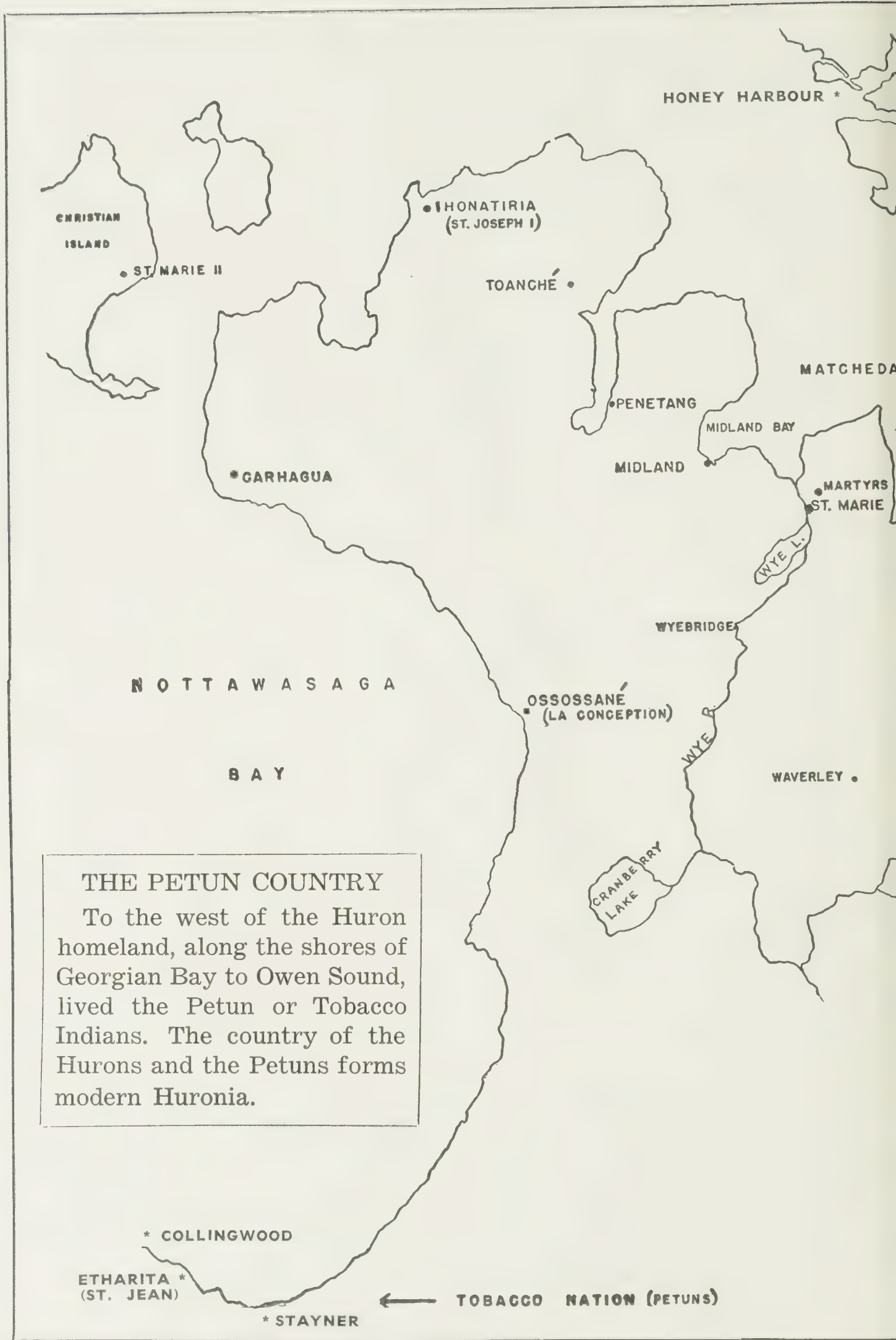
In 1830 Sir John Colborne collected the 500 members of the three bands of Indians in the Coldwater area, along with a band of Pottawatomies, lately come from Drummond Island, into a 9,000 acre reserve stretching from Coldwater to "The Narrows" near Orillia.

The government built a mill, a store and a school at Coldwater, and houses for the Indians at mile intervals along the Coldwater Road. Head of the Indian Agency was Thomas Gummersall Anderson, former Mississippi fur trader, who later became Canada's Superintendent of Indian Affairs. Chief Aisance's headquarters were at Coldwater, Chief Yellowhead's at Orillia, and Chief Snake's on Snake Island. The Indians made rapid progress in the arts of peace and were sober and industrious in marked contrast to many of the white pioneers.

Then the white men began to covet their lands. Sir Francis Bond Head, the new governor, frowned on attempts to educate and Christianize the Indians. In 1836 he removed from Present Island, in the Bay north-east of Midland, the annual delivery of presents to the Indians, and held it at Manitoulin Island to induce the Indians to move further north. Finally with the connivance of white settlers and government, the 500 Indians on the 9,800 acre reserve were in 1838 split between 1,600 acres of land in Rama, for which they had to pay 800 pounds after white settlers had abandoned it, and the sandy and inhospitable soil of Beausoleil Island. To Beausoleil and later Christian Island went 266 dispossessed Indians. White men robbed the Indians of their heritage in the United States in the same callous fashion. If the Indians have failed to make good as farmers the fault is more the white man's than theirs.

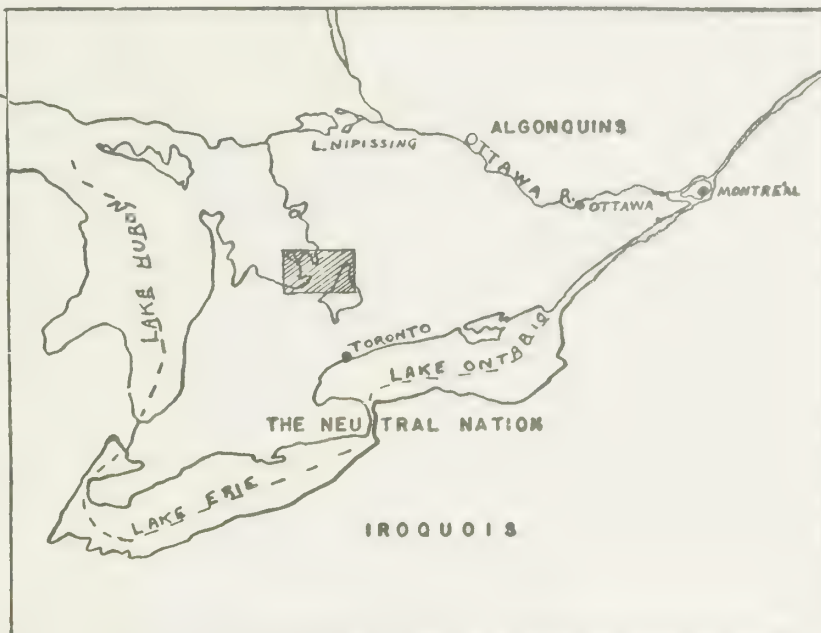
The government built a home at Orillia for Chief Yellowhead, or "Musquakie," whose name is perpetuated in "Muskoka." He lived to be 95.

Although Huronia was originally an Indian country few "Red Men" are seen in the greater part of it today. Now its Canadian Indian citizens live mainly on reserves, where they have come to adopt the white man's way of life. One of the largest of these reserves is at Rama near Orillia. These Indians are Ojibways. So are the Indians on Christian Island at the northern end of Tiny township, out from Penetanguishene, and at Cape Croker near Wiarton, 38 miles north of Owen Sound.



THE PETUN COUNTRY

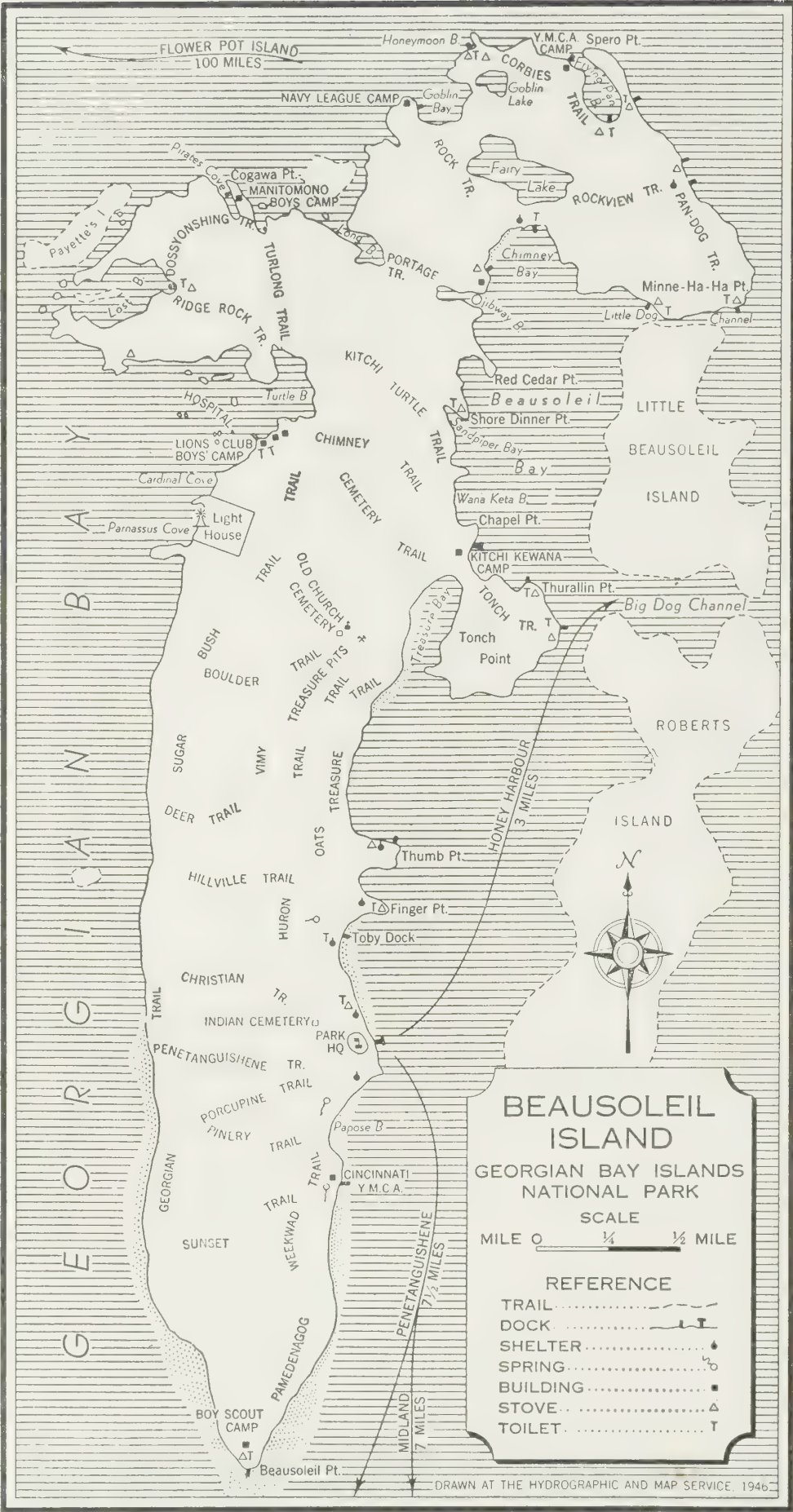
To the west of the Huron homeland, along the shores of Georgian Bay to Owen Sound, lived the Petun or Tobacco Indians. The country of the Hurons and the Petuns forms modern Huronia.



This map of ancient Huronia gives the approximate location of the more important villages of the Huron nation three centuries ago. Here lived in 1600 as many Indians as there are white residents to-day.—drawing reproduced from Dr. Sherwood Fox's "St. Ignace, Canadian Altar of Martyrdom," McClelland & Stewart.



Now National Park land, Beausoleil Island, near Honey Harbour, was in 1839 the home of Ojibway Indians from the Coldwater Reserve, dispossessed by land-greedy whites.



CHAPTER NINE

WAR CLOUDS AGAIN

WAR clouds were black over Huronia during the struggle of 1812-14 between the British and the Americans.

Early in the war the British forces had captured Fort Michilimackinac at the northern end of Lake Huron, and in 1814 the Americans sought to retake it.

A relief expedition of ten British officers and 200 men made a mid-winter march to Little York (Toronto) from Kingston, and then north by way of Yonge Street to Holland Landing, crossing the ice on Lake Simcoe to Kempenfeldt Bay to a point near the present site of Barrie. From there they took the Nine Mile Portage to Willow Creek and down it to the Nottawasaga River. At Glengarry Landing, near Minesing and Edenvale, they built huts and constructed 29 batteaux (boats). Early in April they descended the Nottawasaga to Georgian Bay and crossing through great fields of ice they reached Michilimackinac in mid-May with the loss of only one boat. The American attack was beaten off.

Captain Sinclair, the American commander, determined to destroy the British base of supplies on the Nottawasaga River. He set sail with 500 men and three ships, the "Niagara," "Tigress" and "Scorpion," with the added purpose of capturing or sinking the "Nancy," a substantially built fur-trading schooner belonging to the Northwest Company, which was running provisions from the Nottawasaga to Michilimackinac.

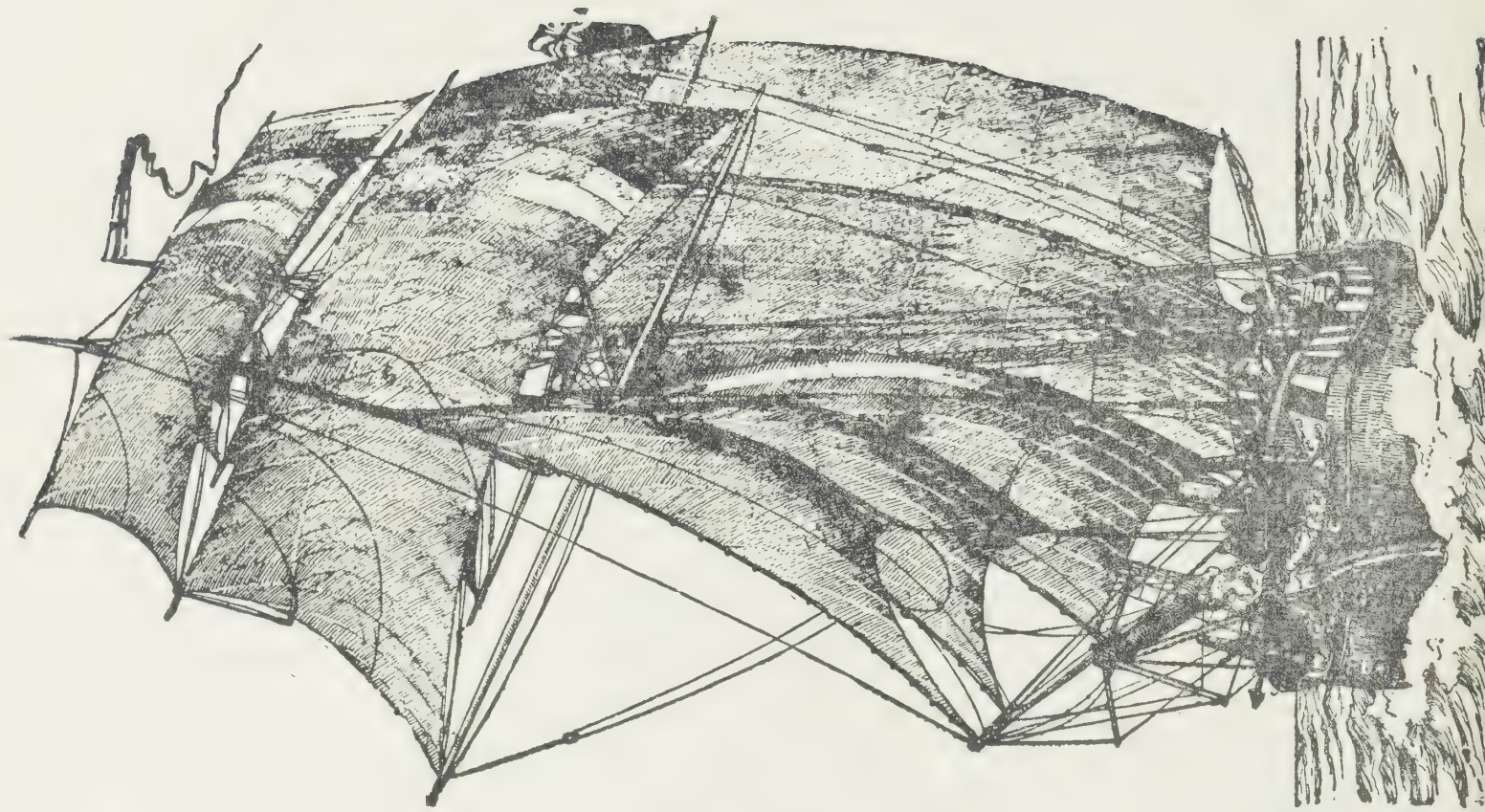
Word of the expedition reached the British defenders before the Americans got to their destination, and the "Nancy" was towed upstream two miles to the shelter of a small blockhouse.

When the American forces landed at what is today Wasaga Beach, their scouts soon found where the "Nancy" was hidden. Howitzers were taken ashore from the ships and fire was opened at close range. Lieut. Miller Worsley, British commander, decided to blow up both the "Nancy" and the blockhouse. Before this could be done an American shell set fire to the blockhouse, and the "Nancy" was soon ablaze. She burned to the water's edge. Worsley and his men fled up the river.

As years passed the "Nancy's" sunken timbers formed a shoal which gradually became an island. In 1924 excavators uncovered the "Nancy's" hull, and in 1925 it was placed in a museum on what is now called "Nancy Island." The museum is maintained with the assistance of the County of Simcoe, and is open during the summer months.



LIEUT. WORSLEY
OF THE "NANCY"
AND OTHER
EIGHTEEN-TWELVERS



Lieut. Miller Worsley (above) was the commander of The "Nancy" (right) when she was burned in the Nottawasaga River following shelling by guns of U.S. "Niagara," "Tigress" and "Scorpion". The "Tigress" and "Scorpion" were later captured by the British and scuttled in Penetanguishene Bay.

When the British Fleet of the Upper Lakes was taken by the Americans in the Battle of Lake Erie in 1813, the "Nancy" was the sole survivor.

Built in 1789 for the fur trade, the "Nancy" is the central figure in "The Story of The Nancy and Other Eighteen-Twelves" by C. H. J. Snider, whose drawing of the famous vessel appears on the right.

visit the Old Fort and the Shrine to worship the God who inspired the missionaries to their sacrifice. The walls and buildings of the Fort are being restored as they were in the days of long ago.

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Vice-Admiral William Fitzwilliam Owen, R.N., 1774-1857
Chief Hydrographer of the Lakes of Canada, 1815-17

He gave his name to Owen Sound Bay on which the city of that name
was later built.

CHAPTER TEN

FUR TRADING CENTRES

HURONIA was still rich in beaver and other small fur-bearing animals. Fur traders were consequently among the earliest white settlers under the British regime.

One of the most famous of the posts was that of a man named Cowan on the lower end of Matchedash Bay across from Fesserton. Remains of its foundations are still to be seen, and it is known as "The Chimneys". Cowan, very popular with the Indians, spoke French better than English, having spent his youth as a prisoner of the French, prior to the fall of Quebec. For fifteen years he took his furs to Fort Michilimackinac, whence they were sent to Montreal. One of his descendants, James Remi Vallieres, rose to be Chief Justice of Lower Canada.

As early as 1802, Quetton St. George, a Frenchman, ran a fur trading post at the Narrows near Orillia. The Indians called him "Wu-be-way-quon", meaning "white hat". It was his custom to wear such a hat in the warmer months.

Another famous fur trader was John McDonald, chief factor of the Northwest Company, who married an Indian woman, and lived with her and their many children on the Penetanguishene Road near Kempenfeldt Bay. He was a well read man, and stories are told of his youngsters playing on the mud floor of his hut with leather bound volumes of the classics.

FUR HEADQUARTERS

Much trading was also done at Penetanguishene, which ultimately became the fur headquarters for all Huronia. George Gordon, the first of the traders after the village was founded, came from Drummond Island in 1824 and built a fur post on Midland Point, a mile east of the present Ontario Hospital. In 1827 he moved to the present site of Penetanguishene, to which settlement he gave its name which means, in the Abenaki Indian tongue, "the Place of the Rolling White Sands." A number of other traders also set up in business.

Indians from all over Georgian Bay came to Penetanguishene with their beaver pelts and other skins. Most notable of these were the Dokis from Lake Nipissing. They camped with their wives and children in wigwams in a triangular enclosure at the foot of Main Street. Furs

were exchanged for barrels of flour, salt pork, and other supplies of food and clothing. Their annual visits were outstanding events in the little settlement's year.

VISIT OF SIR JOHN FRANKLIN

One of the most notable personalities ever to visit Huronia was Sir John Franklin, the Arctic explorer.

He assembled his second polar expedition at Penetanguishene during the spring of 1825, arriving there in early April.

Franklin was accompanied by Lieut. Beck, Dr. Richardson, and eight members of the Royal Navy. Landing at New York, he proceeded by way of stage coach to the shores of Lake Ontario, which was crossed by schooner. From Toronto, then York, the Franklin party went north by ox-cart to Holland Landing. Lake Simcoe was crossed in canoes to a point near the present town of Barrie. There they were joined by a number of voyageurs.

The augmented party then crossed by way of the Nine Mile Portage to Willow Creek, a tributary of the Nottawasaga River. Long row boats or batteaux were used to descend the river. From its mouth they proceeded by schooner to Barracks Point on Penetanguishene Bay.

Franklin's record of the trip states that they had to break their way through the Lake Simcoe ice for a short distance. They were aided over the Nine Mile Portage by David Soules of Big Bay Point with his ox-team. At Penetanguishene they were hospitably entertained by Captain Douglas of the Fort.

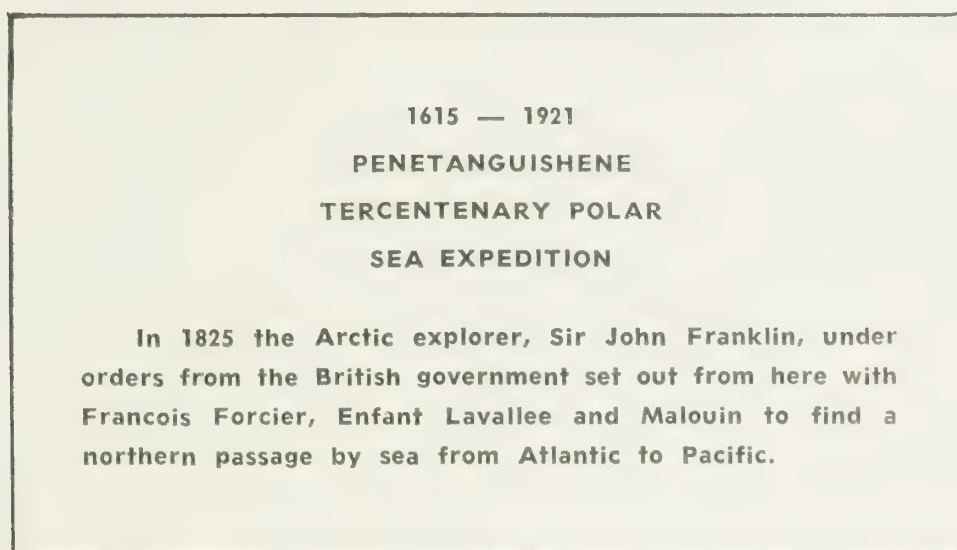
For eight days the exploring party waited for more voyageurs from Montreal. On April 23 they set out in canoes for the north shore of Lake Superior at Fort William. There were 33 in the party. From Fort William they went north in small canoes, portaging from river to river and lake to lake.

Franklin reached Great Bear Lake in the autumn and spent two years exploring the Arctic coast line of Canada. Return was made by way of the Ottawa River to Montreal.

While in Penetanguishene the explorer and his party were entertained at the Fort. Writing to his wife of his experiences there Sir John said among other things:

"Penetanguishene is the most northerly of our naval stations and the key to Lake Huron. At the close of the war (1812-14) they were preparing to build a frigate of 32 guns, but its construction was deferred when the peace was concluded and the establishment was then reduced."

At its tercentenary in 1921 the town of Penetanguishene erected a memorial to Sir John Franklin. A large white granite boulder on Main Street near the C.N.R. station bears a bronze tablet with this inscription:



CHAPTER ELEVEN

EARLY ROADS

FIRST road to be constructed in modern Huronia was the Nine Mile Portage road from Kempenfeldt Bay to Willow Creek, built in the late years of the eighteenth century. It formed the connecting link between Lake Simcoe and Georgian Bay and followed the trail through the bush over which Indians carried their canoes. The southern terminus was near the present railway station at Barrie but no one lived there then.

During the war of 1812-14 the portage was widened so that wagons could transport supplies on their way to the Upper Lakes. A small village came into being at the Willow Creek terminus. This road was used until the railway was extended to Collingwood in 1855.

The government decided in 1814 to build a direct military road from Kempenfeldt Bay to Fort Penetanguishene, because the portage route was



DR. WILLIAM "TIGER" DUNLOP

Courtesy Toronto
Public Library

hampered by poor anchorage at the Nottawasaga River mouth and exposure to storms.

Dr. William Dunlop, known as "Tiger" because of his highly fanciful tales of tiger hunting in India, was given the job of constructing what became known as the Penetanguishene Road. It ran north from Kempenfeldt Bay through the present villages of Craighurst, Hillsdale, and Waverley, and on through Wyebridge to Penetanguishene.

Dunlop all but lost his life in this task. Losing the trail in a dense snow storm, he was forced to spend a bitter winter night in a hole dug in the snow. His legs were so badly frozen that it took many weeks of careful nursing to save them from amputation.

Needless to say, the road cut by Dunlop was exceedingly rough. Riding on horseback was by far the safest mode of travel. Two soldiers, marching with a regiment from Barrie to Penetanguishene, perished from mosquito bites and exposure when one of them took ill near Wyebridge, and his brother dropped out to look after him.

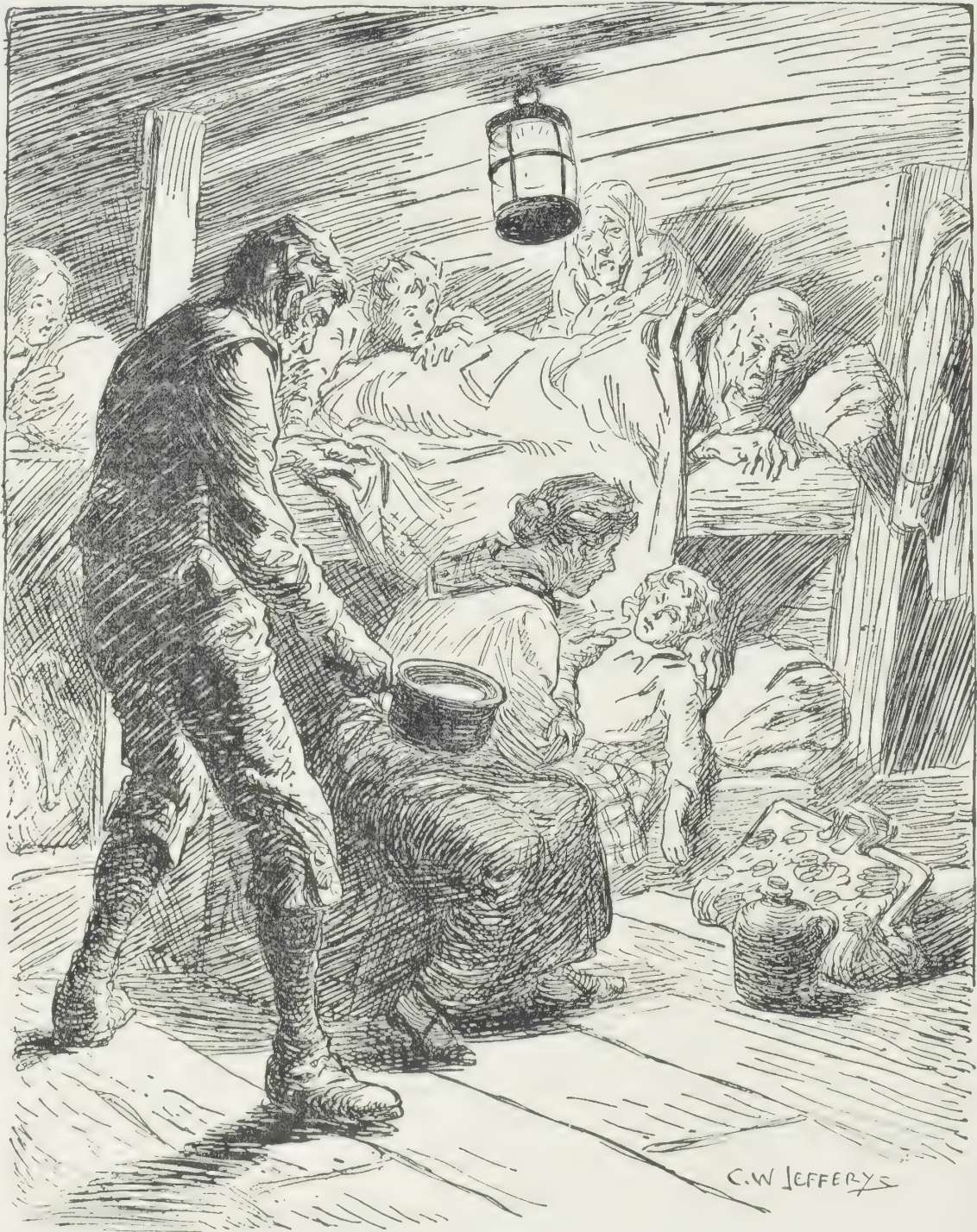
The Penetanguishene Road rapidly became the main approach to the virgin farm lands of the North Simcoe peninsula.

The route from Fort York (Toronto) to Penetanguishene followed Yonge street north to Holland Landing on Lake Simcoe, and thence by water across Lake Simcoe to the northern shores of Kempenfeldt Bay near Crown Hill. During the years 1825-7 Yonge Street was extended through the forest by way of Churchill to the western end of Kempenfeldt Bay where Barrie now stands.

Other roads were soon added. The Indian trail from "The Narrows" at Orillia to the Coldwater River near Matchedash became in 1830 the Coldwater Road, now part of provincial Highway 12. It was originally the route of a long Indian portage.

Another early highway was the Gloucester Road. It ran from Hillsdale north-east across Medonte township to Matchedash Bay. Still other roads which served to open up the country were the Sunnidale Road from Kempenfeldt Bay to the Nottawasaga; Centre or Hurontario Street, which ran from the south, some distance west of Barrie, ending at Nottawasaga Bay at Collingwood; the Ridge Road, now the main highway between Barrie and Orillia; and the Muskoka Road from Orillia to Washago. All of these aided greatly in the settlement of the District of Simcoe.

The Old Mail or Government Road was the first in Grey County. It came north from Barrie over the mountain, and followed a diagonal course



Pioneer settlers in Huronia who came out from Britain in immigrant ships were sometimes as much as three months at sea, and suffered terribly from seasickness and lack of fresh food.



Pioneer settlers of Huronia meet in a log tavern for
an evening's dancing

the British army. The government's aim was to secure a loyal population. Almost all other settlers purchased their land titles.

Hundreds who received free grants and others who bought land sold their titles to speculators who rapidly acquired large areas and held them for higher prices. A scandalous situation developed. Large sections were closed to settlement. The genuine settlers had to open and improve the roads, build churches and schools, thus enhancing the value of the holdings of the speculators who did nothing.

Successive Simcoe District councils tried to set things right by imposing "wild land" taxes, and expropriating the lands of speculators who defaulted.

The southern part of Simcoe County was first settled, the incomers being fugitives from Lord Selkirk's Red River settlement who located near Bradford in 1819. About a dozen families took up land the same year on the Penetanguishene Road north of Kempenfeldt Bay. Only a few isolated clearings were developed until 1831 when a considerable influx took place. In 1832-3-4 many settlers came from Britain. The rebellion of 1837-8 is a sharp dividing line. Those who took up land before that date were the "pioneers". After the rebellion a steady flow of settlers was resumed.

The pioneers settled in groups, largely according to their racial origin—English, Scottish, Irish, French Canadian, German and Negro, the last of whom were runaway slaves from the United States. These groups constituted what might be called "little nations."

Protestant Orangemen spread over parts of four townships, centering at Cookstown. Adjala, Flos and Medonte each had settlements of Irish Catholics. Highland Scots predominated in Oro and Nottawasaga. French Canadians located near Lafontaine and Penetanguishene.

The life of the pioneer was strenuous. Homes were built of logs cut in the bush. Roads were constructed mostly by the pioneers themselves and were merely rough cuts through the forests. Swamps were crossed on tree trunks laid side by side in the mud. Bridges were primitive affairs. Trees had to be felled and land cleared that grain and roots might grow. Scores of thousands of acres of valuable bush lands were burned off to make room for farms. Most of the hauling and plowing was done with oxen.

Once homes were erected, churches and schools quickly followed. The pioneers were godly and intelligent. They worked from dawn until sunset in the fierce struggle for existence. Sometimes when the day's work was done and the chores finished, they would gather in the school house or a log barn for an evening of music and dancing. They made their own fun.



A CENTURY AGO HURONIA BOASTED GIANT TIMBER

CHAPTER THIRTEEN

CUTTING DOWN THE FORESTS

PARALLELING the coming of the settlers and in many cases preceding them were the lumbermen. Their axes laid low the giant white pine trees of the primeval forests.

The Georgian Bay shore from Owen Sound to Waubaushene was lined with sawmills. Collingwood was a great lumber centre. So were Owen Sound, Midland, Penetanguishene, Victoria Harbour, Waubaushene and Fesserton. Midland mills were famous Canada-wide for being the first to install electric lights and thus run 24 hours a day. Coldwater, Orillia, and Barrie also had large mills, but it was along Georgian Bay that the lumbering business flourished.

Once the North Simcoe lands were stripped of their trees the lumbermen moved their ruthless gangs northwards and cut down the forests along the eastern and northern shores of Georgian Bay. The logs were hauled in great rafts to Michigan ports until the Ontario government required their manufacture into lumber in Canada. The logs were then

towed to the mills at Midland, Victoria Harbour and Sturgeon Bay, there to be sawed and shipped to the United States.

Never were the natural resources of any country more wastefully exploited. Forest wealth that might have provided Ontario with the lumber it needed for centuries was wiped out in two or three generations. The last of Huronia's large sawmills closed in 1937 because there were no more trees of any size to cut.

Reforestation, however, is now widespread and tens of thousands of acres have been planted in the last three decades. Fifty years from now Huronia will again be a lumbering centre.

CHAPTER FOURTEEN

UNDERGROUND RAILWAY

IN the middle of the nineteenth century black slaves attempting to escape from the United States found the settlers of Simcoe county anxious to help.

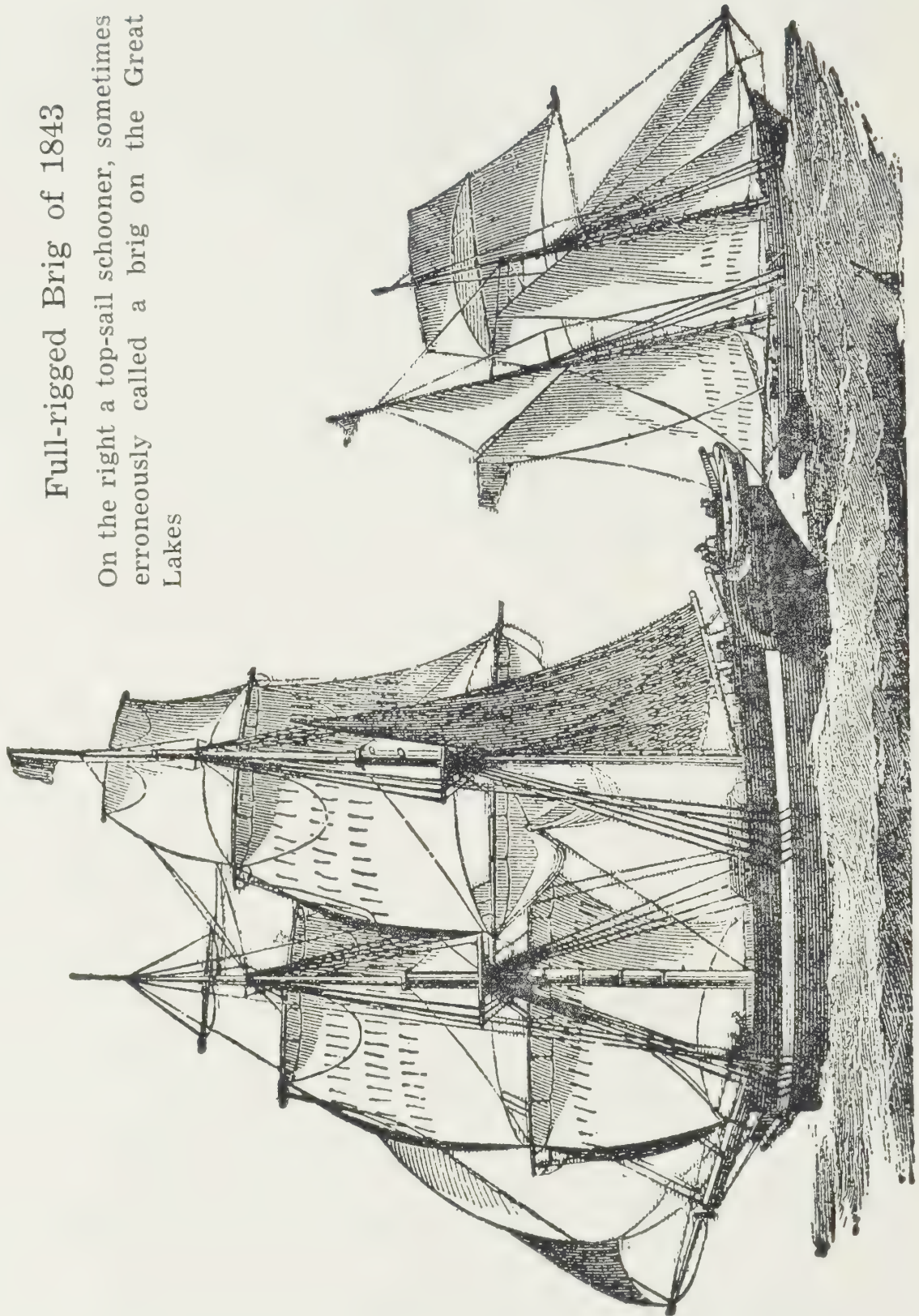
They prevailed upon the government of Upper Canada to set aside a tract of land in Oro township for these fugitives.

Approximately 150 negroes, who had reached Canada through the "underground railway," were given farms on the second line of the township, which came to be known as Wilberforce Street, after the great British champion of the slaves. The life, however, did not suit them. Gradually they drifted to the towns and cities. Shanty Bay, five miles east of Barrie, was named after negro cottages or "shanties". The area given over to negro settlement ran from the lakeshore northward for three concessions from Shanty Bay. Oro got its name from a community of the Gold Coast of Africa. The little church which served the negro community still stands near Edgar. First settlers in Flos Township were two negro brothers, carpenters William and Ben Davenport, who took up land just south of Hillsdale on the Penetanguishene Road in 1821.

One of the chief Canadian agitators against the American slave trade was Captain Charles Stuart, who retired about 1850 to a farm near Thornbury, after many years of actively helping runaway slaves find freedom in Canada. His home was on a little inlet named "Lora Bay," and until recent years its ruins were visible. He would not allow a single product of slave labor to be used in his home, but ate maple sugar instead of cane sugar and linen took the place of cotton.

Full-rigged Brig of 1843

On the right a top-sail schooner, sometimes erroneously called a brig on the Great Lakes



CHAPTER FIFTEEN

PIONEER TRANSPORTATION

BIRCH bark canoes furnished Huronia's first water transportation. Then came batteaux, large boats propelled by oars and used in the war of 1812-14 to carry military supplies and provisions across Lake Simcoe and down the Nottawasaga River to Fort Penetanguishene.

Sloops and schooners soon followed on both Lake Simcoe and Georgian Bay. An armed schooner was built to help protect the military stores on Kempenfeldt Bay.

Schooners such as the "Nancy" were used by the fur-traders of Penetanguishene and other ports on Georgian Bay.

Steamboats next appeared on both bodies of water. The pioneer steamer on the Bay was "The Penetanguishene," launched in 1832. First steamer on Lake Simcoe was "The Sir John Colborne," built in 1831.

Sturgeon Bay, just west of Waubaushene, was the point of embarkation for passengers going to the Upper Lakes and Bruce Mines. Collingwood, however, became the principal port in 1855 when The Northern Railway was completed to that town. Grain-carrying schooners brought wheat to the elevator.

When the railway was completed to Midland in 1879 the little hamlet rapidly became an important navigation centre. Erection of an elevator brought many grain ships from the lakehead at Fort William. Development of the lumber industry along the Bay stimulated shipping.

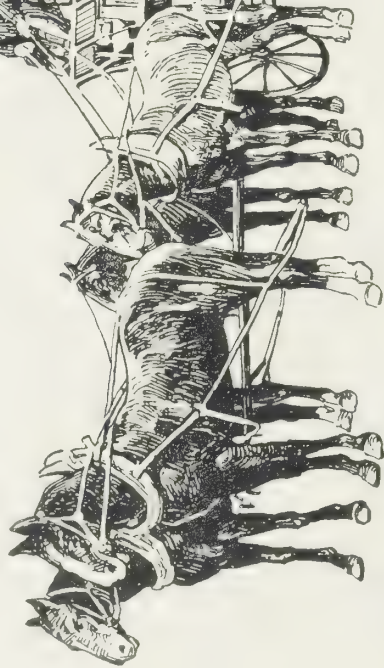
STAGE COACHES BEGAN IN 1833

Stage coaches began to run between York (Toronto) and Holland Landing in 1833. The stage left York at twelve noon and arrived at its destination at seven. The stages were swung on heavy leather straps and were subject to tremendous jerks from ruts and loose stones on the rough road. Passengers were sometimes thrown violently against the roof.

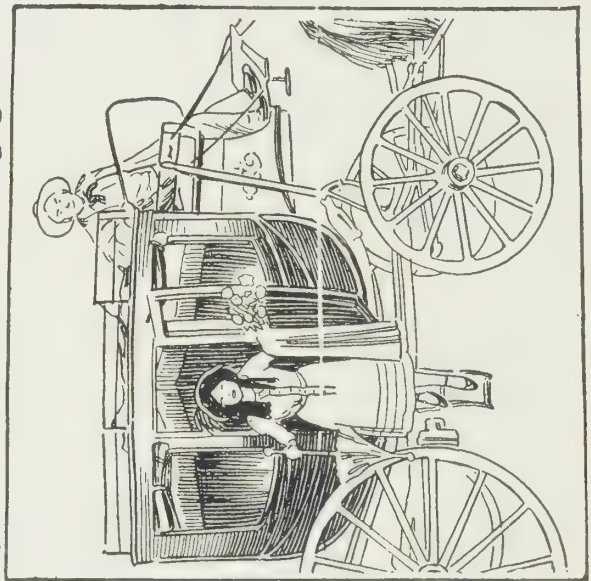
An advertisement published in 1850 told of coaches which ran between Toronto, Holland Landing, Barrie, Orillia, Penetanguishene and Owen Sound.

Prominent feature of coaching days was the multiplicity of taverns along the way. Between Toronto and Barrie at one time there were sixty-three, and thirty-seven between Barrie and Penetanguishene. These

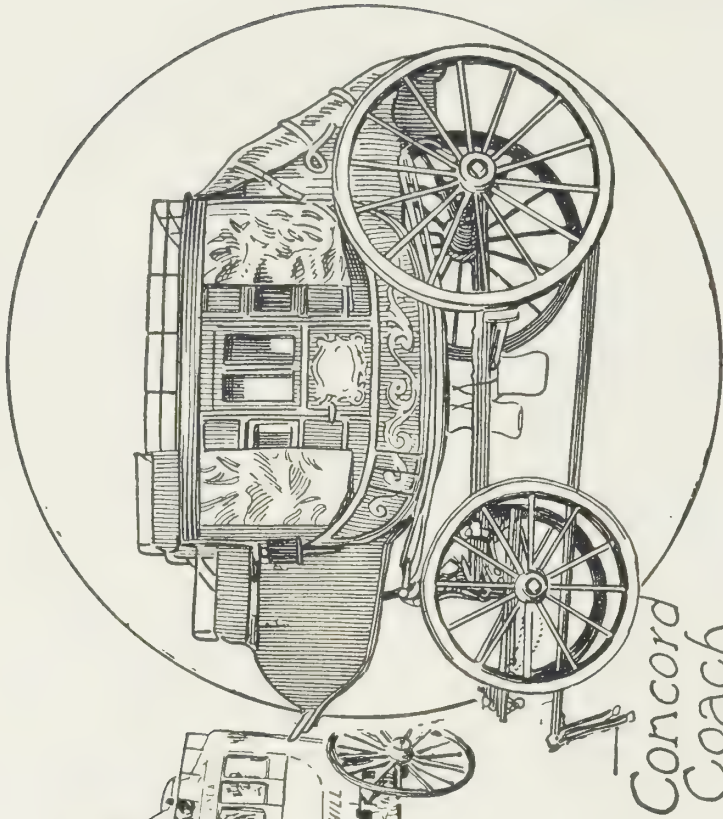
STAGE COACHES



On Yonge Street, Ont. 1880



Type
used
on the
Prairie



Concord
Coach



Between Calgary & Edmonton 1889

largely disappeared with the coming of the railways which the tavern-keepers fought tooth and nail.

Three times weekly a mail bag was despatched by stage from Toronto to Holland Landing. From there to points north delivery was sometimes on horseback and sometimes by foot in the days before regular year-round stage coach schedules. The carrier between the Landing and Penetanguishene left Penetanguishene in the morning, reached Barrie by dusk, and went on to Holland Landing in the evening. He was back in Barrie the next morning ready to set out on foot to Penetanguishene.

In those days postage was determined by distance. Postage to Toronto from Barrie on a single letter was $4\frac{1}{2}$ pence, or 9 cents. To Montreal it was 1 shilling, 2 pence, and to pay the postage on a letter to the old country was a privilege of the rich. They alone could afford it.

The early post office at Penetanguishene was opened for the convenience of the military establishment. Captain James Matthew Hamilton was named first postmaster in 1830.

Just south of Orr Lake, midway between Penetanguishene and Barrie, Hugh Marlow kept the Penetanguishene Road post office in his store and tavern, built about 1840. In the same building were held the district's first Petty Courts.

The weekly mail from Barrie to Owen Sound was carried on horseback, and one of the pioneer mail carriers was John Hunter of Owen Sound. In the winter months he was the only link between the world outside and the hamlet by the Sydenham River.

Some customs of rural postmasters were amusing. "Squire" Benjamin Ross, postmaster of Innisfil, south of Barrie, was accustomed to wear a tall plug hat to church at St. Paul's every Sunday. It was filled with letters for those who attended public worship.

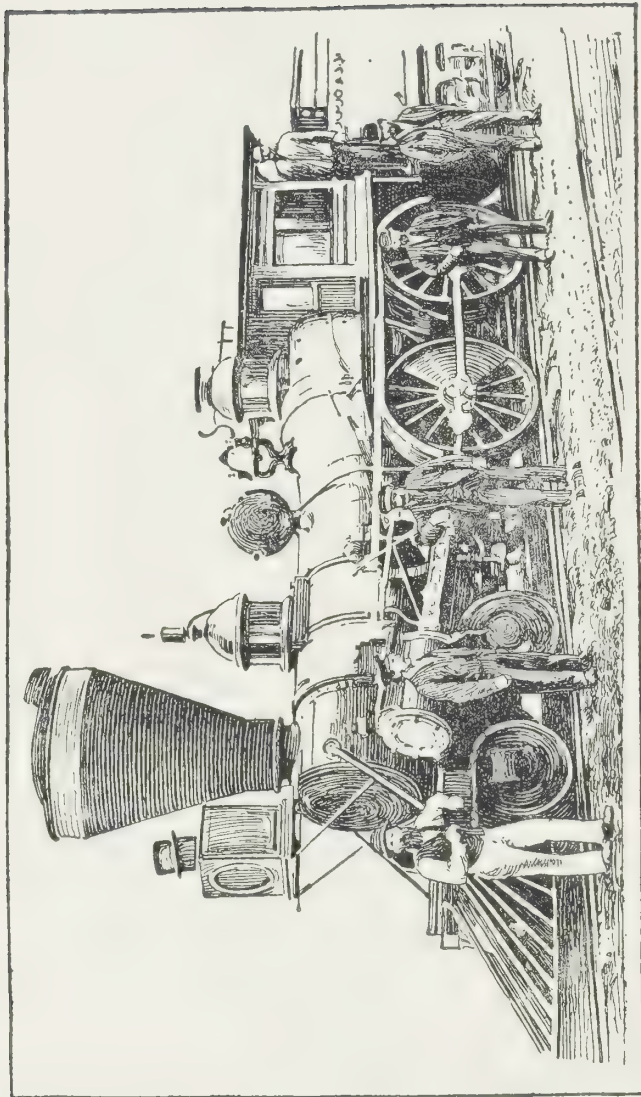
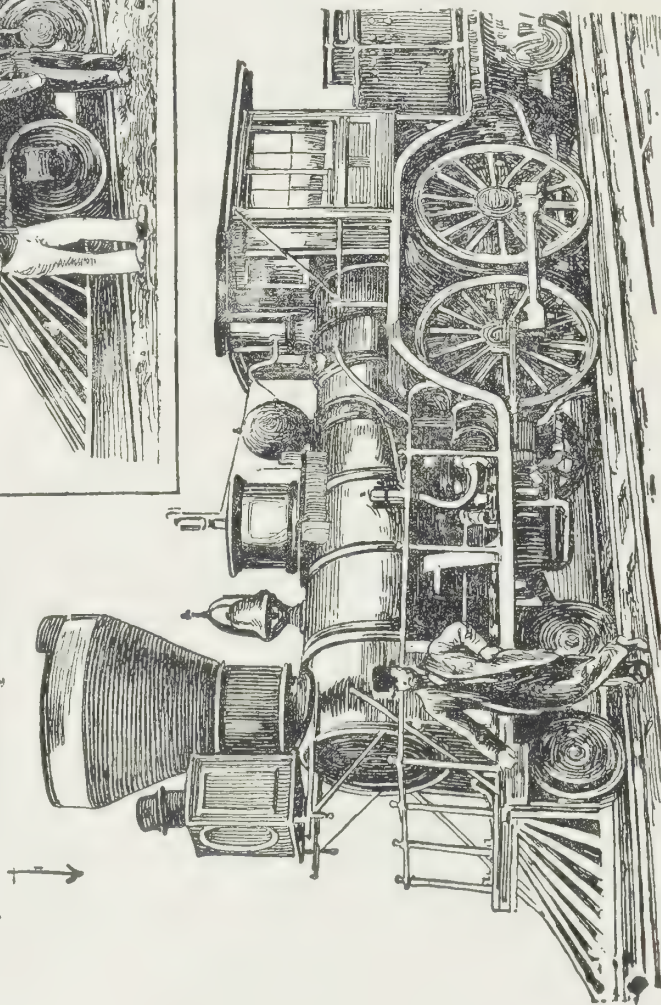
FIRST PASSENGER RAILWAY

The first railroad built in modern Huronia was the Ontario, Simcoe and Huron Railway which was completed from Toronto to Barrie in 1853 and to Collingwood in 1855. It was the first railway to be opened in Canada for passenger and freight traffic. A financial failure, the government of Upper Canada took it over, re-financed it, re-named it "The Northern," and gave it back to the company.

Second railway was the Hamilton and Northwest Company which was to run from Hamilton to Barrie and Collingwood and to the north-east

MID-CENTURY LOCOMOTIVES

*The "Lady Elgin."
First locomotive
used in Ontario, 1852.
Built in Portland, Maine.*



*↑ The "Toronto"
First engine built in Ontario
in James Good's shop on Queen
St. near Victoria, Toronto. Taken
down Yonge St. on temporary
rails to Front St. at end of April,
1853. First trip on Ontario,
Simcoe & Huron Railway, to
Machell's Corners (Aurora)
May 16, 1853.*

corner of Georgian Bay. It failed to complete its contract with Simcoe County and was amalgamated in 1879 with The Northern, much to the indignation of the citizenry which had paid \$435,000 in bonuses to secure a line which would compete with the Northern. The amalgamated railway was united to the Grand Trunk in 1888. The Northern had built a line from Barrie to Gravenhurst in 1870.

The Midland railway was built from Port Hope to Beaverton, Orillia and reached Midland in 1879. The North Simcoe railway from Barrie to Penetanguishene was completed in the same year.

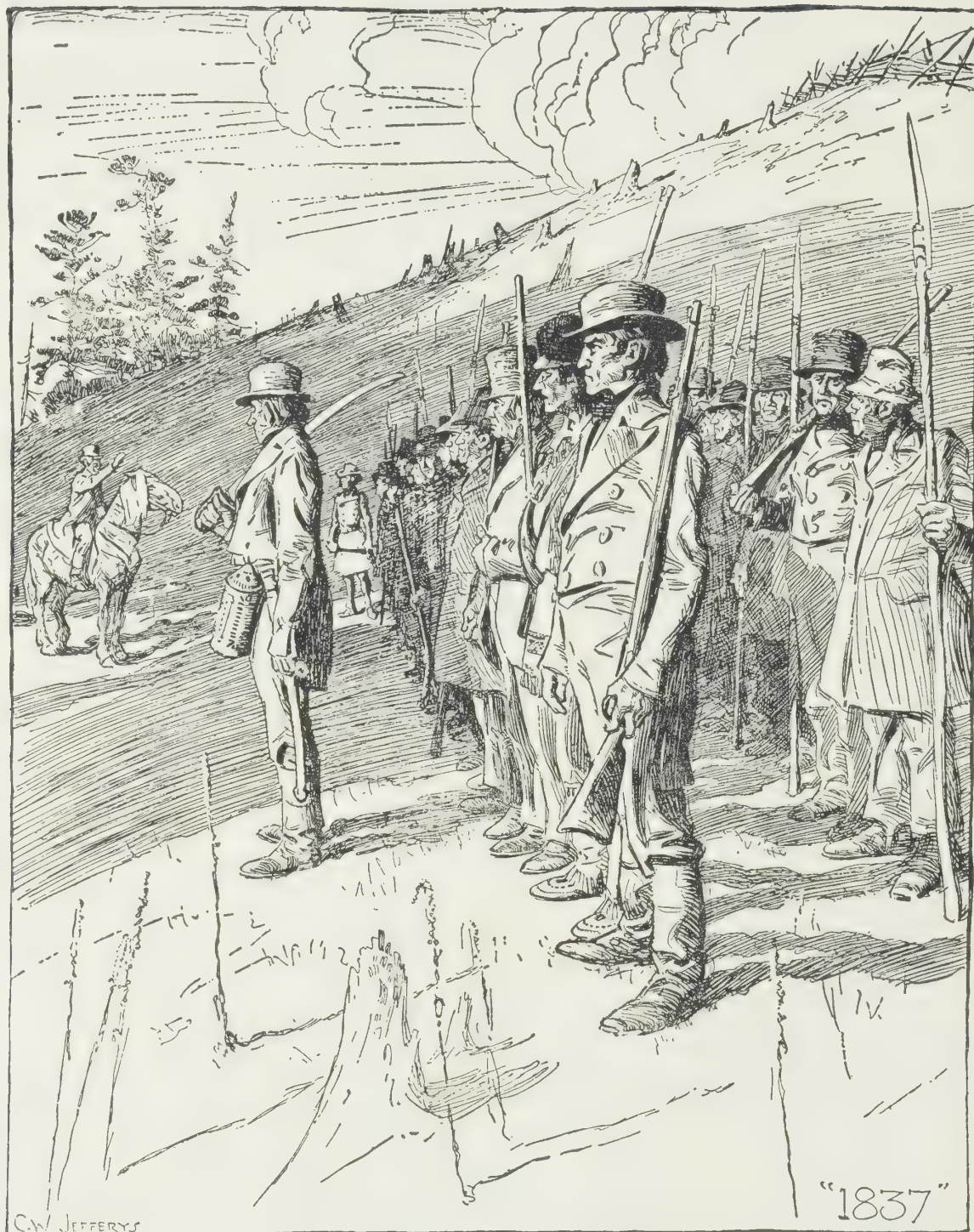
The railways were at first run at considerable loss despite the fact that the people of Simcoe had contributed over a million dollars to help them construct their lines. In time all became part of the Grand Trunk, now absorbed in the Canadian National.

The railway was extended from Collingwood to Meaford in 1872. From 1870 to 1873 the Toronto, Grey and Bruce entered Grey near the south-east corner at Dundalk and made its way through Markdale and Chatsworth to Owen Sound. A branch of the Grand Trunk railway entered the county from Harriston in 1872 and ran north to Wiarton. Still another railway was the Durham branch of the Grand Trunk which extended from Mount Forest through to Durham. It was open for traffic in 1882.

The coming of the railways saw the end of stage coach travel. Now history is reversing itself, and modern highway coaches are threatening the security of the railways.

*Schooners loading
Wheat at
Collingwood, Ont.
1879*





Farmers, led by Samuel Lount, drill in South Simcoe in the rebel
army of 1837

CHAPTER SIXTEEN

HEROES OF 1837

PIONEER settlers of Simcoe County played a prominent part in the rebellion of 1837-8 which had as its outcome the granting of self-government to the people of Upper Canada.

Best known of these was Samuel Lount, son of Gabriel Lount, land surveyor. He was a resident of Holland Landing, which then was the virtual capital of the District of Simcoe.

Lount was a skilled woodsman, a proficient blacksmith and a general handyman. He took a keen interest in politics, and was one of those who took open issue with the "Family Compact" which governed Upper Canada.

The government of Upper Canada was nominally in the hands of the Legislative Assembly, whose members were elected by the people. The real power, however, was the Legislative Council, which was appointed for life by the British government as advisers to the governor, also a London nominee. They ruled in the interests of the wealthy and privileged "upper classes", and were able by patronage and land bribes to keep the Assembly subservient.

Discontent grew among the settlers under the leadership of William Lyon Mackenzie (grandfather of the late Prime Minister W. L. Mackenzie King), and other reformers, among whom was Samuel Lount. An "agitation" was launched for responsible government. Lount was elected in 1834 as member for the District of Simcoe over W. B. Robinson, representative of the Family Compact.

Sir Francis Bond Head, new governor sent out from England, dissolved the Assembly in which the Reformers had a majority of eleven, and ordered a new election. He, himself, campaigned to defeat the Reformers, declaring the fight was for British connection against republicanism, and won the day. Lount was defeated, largely because of large numbers of land patents issued by the government to those who would promise to support Bond Head.

The discouraged leaders of the Reformers decided on armed rebellion. Some of the weapons were smuggled in from the United States; others



Rebels marching down Yonge Street from Holland Landing to attack Toronto in December, 1837. Samuel Lount, Simcoe County woodsman, blacksmith, surveyor, and ex-M.P. was their commander.

forged in secret at Lount's Holland Landing blacksmith shop. Samuel Lount was second in command to Mackenzie of the badly equipped little army which trained in South Simcoe and which gathered at Montgomery's Tavern in North York to march on Toronto. It was easily routed by the government forces on December 7, 1837.

Though there was considerable disaffection among the settlers in the southerly part of the county, the bulk of the population remained loyal to the Crown. The day after the battle at Montgomery's Tavern six hundred men of Simcoe under command of Lieut.-Col. Dewson, came marching down from the north, headed by Highland pipers, and arrested without warrant anyone who was known to have expressed radical views. Many prisoners were taken at Bradford and Holland Landing. Each was tied by one arm to a long rope, and paraded along the highway amid hoots and jeers. By the time Toronto was reached the prisoners numbered between fifty and sixty. Many of them were well-to-do respectable farmers who had played no part in the insurrection.

Lount escaped and tried to reach the United States. He was captured in an open boat on Lake Erie near the mouth of the Grand River along with some other "radicals." A new governor, Sir George Arthur, successor to Bond Head, identified himself with the Family Compact. He ordered Lount and Matthews, William Lyon Mackenzie's lieutenants in the futile rebellion, hanged, and would have executed others had not the Colonial Office in Britain restrained him. The hanging of Lount and Matthews has come to be looked upon as a sort of judicial murder for which there was not sufficient justification or warrant.

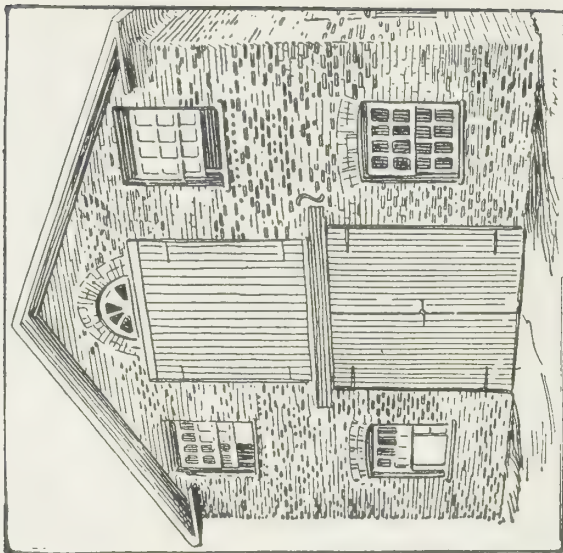
Lord Durham was sent out from England to investigate the causes leading to the rebellion, and his famous report was responsible for the granting of responsible government to the people of Upper Canada and the final defeat of the Family Compact. Upper and Lower Canada were united under one parliament.

First elected representative of Simcoe District in the new parliament was Captain Elmes Steele, retired officer of the Royal Navy, who had settled in 1832 on a 1,000 acre estate at Fairvalley in Medonte Township. Capt. Steele ran under the Baldwin Reform banner. A monument to his memory was recently unveiled at Fairvalley and another memorial to Capt. Steele and to his famous son, Sir Samuel Benfield Steele, may be seen in the town of Orillia.

VILLAGE INDUSTRIES



Blacksmith's Forge



Carriage & Wagon Shop

Large and varied manufacturing plants have now replaced most of Huronia's pioneer village industries.

CHAPTER SEVENTEEN

INDUSTRIAL GROWTH

ONE of the early industries along the Georgian Bay shore was ship-building. Many wooden vessels were built and launched in Owen Sound, Collingwood, Penetanguishene, Midland, Waubauskene and Coldwater. Later when "iron ships" replaced the wooden freighters which carried grain from the head of the Great Lakes to the many elevators at Owen Sound, Midland and Port McNicoll, fleets of freighters were built in the yards at Collingwood, Midland and Owen Sound. During both world wars warships and freighters were built at Collingwood, Midland, Penetanguishene, Honey Harbour, Orillia, and Owen Sound.

Simcoe County with its fertile lands rapidly became one of the major producers of agricultural products in the Province of Ontario, and its farmers prospered as the towns grew. Grey County rivalled Simcoe in its productivity. The coming of the railways and the automobile played a large part in this development. Today in all the larger communities of Huronia are industries which have won national fame for the quality of their products.

TOURIST INFLUX

It was only at the turn of the twentieth century that people of the larger Canadian towns and cities discovered Georgian Bay and its islands and beaches. The tourist trade, now one of Huronia's major industries, then began its amazing growth.

With the arrival of the motor car came tourist parks and overnight cabins. Great passenger steamers from the United States brought many thousands of passengers who stopped off at Huronia ports. Today the cottage settlements along the shores of Georgian Bay, Lake Couchiching, and Lake Simcoe, have grown into summer villages with big populations. Hundreds of thousands summer in Huronia.

The value of the visitor industry is now reckoned in millions of dollars annually.

It is a far cry from the land on which Etienne Brule first set eyes in 1610. In the short space of a little over 300 years Huronia has climbed from the Stone Age to modern civilization.

THE FOUNDING OF SIMCOE AND GREY COUNTIES

Simcoe came into existence as a definite county in 1798, being created along with some other counties for military purposes.

Simcoe, however, at that time only existed on paper. Definite boundaries were not laid down until 1821, most of the townships having been surveyed by that time.

In 1837 the legislature of Upper Canada set aside Simcoe District and gave authority for the erection of a jail and courthouse, the first county buildings.

First meeting of Simcoe District council took place in 1843 in Barrie, and the first warden was Jacob Aemelius Irving.

The townships of Collingwood, St. Vincent, Euphrasia, Artemesia and Osprey became part of Simcoe District in 1845, but in 1852 were detached from Simcoe to form part of the new county of Grey.

In 1851 the extensive tract from the Severn River to the French River, newly acquired from the Indians, was added to Simcoe, but it was detached when the District of Muskoka was formed in 1868. The townships of Mono and Mulmur, originally part of Simcoe, were made part of the new county of Dufferin in 1874.

Earliest census returns in 1824 gave the County of Simcoe a population of 837, of whom 387 were females, and 238 males over 16. By 1851 the population had reached 27,165. One hundred years later it had exceeded 100,000.

The county is now one of the foremost in agricultural production in the province, and leads in reforestation projects.

* * *

What is today Grey County was originally inhabited by Indians.

In the Blue Hill country lived the Petuns, or Tobacco Indians, closely al-

lied to the Hurons. Farther west along the Beaver River Valley and in the neighborhood of the present Owen Sound was a tribe of the Ottawas, called by Champlain the "Cheveux Releves", because of the perpendicular fashion in which they arranged their hair. They tattooed their bodies extensively, and during the summer wore no clothes. Corn and other cereals and dried fruit were their main foods.

Beavers were painted on their shields. Historians suggest it was from this custom that the beaver gradually became the Canadian national emblem. The Cheveux Releves, like the Petuns, were driven from the country by the Iroquois in the middle of the seventeenth century.

Ojibways, Tarvas and Pottawatamie Indians came into Grey in the eighteenth century. Some Mohawks were given land as far north as Grey when they came to Canada as United Empire Loyalists.

The beginning of the nineteenth century saw the Indians gradually dispossessed of their lands by the white men's government. By a treaty made in 1818 the townships of Osprey, Collingwood, Artemesia, Euphrasia and St. Vincent were taken over from the Indians. In 1836, by the Saugeen Treaty, a considerable stretch of Indian territory was acquired. The Saugeen Purchase in 1854 secured the surrender of the big Saugeen peninsula reserve.

The Peter Jones Treaty of 1857 saw the Sarawak reserve of 10,000 acres surrendered and the remaining Indians removed to the Cape Croker reserve. In 1861 the 6,000 acre Colpoy's Bay reserve was surrendered by the Chippewas, who were to be removed to barren Christian Island. "Lo, the poor Indian and his untutored mind" were once again shamelessly robbed of their rightful heritage.

In 1833 Charles Rankin, Public Land Surveyor, built a log cabin near the

mouth of the Beaver River. In 1833-4 he surveyed the townships of Collingwood and St. Vincent. During the next forty years he conducted surveys of Sydenham township and village, the latter afterwards Owen Sound, and of Sarawak, Keppel, Derby, Sullivan, Osprey and other townships. In 1850 he built a frame house in Owen Sound, and lived there until he died.

Though the townships which make up the present Grey County were surveyed early in the 19th century, the county was not formally organized until 1852. Even then it was only provisionally recognized since it had no courthouse or

jail. When these were finally built in 1854 the county received full recognition. James Beachell was the first provisional warden in 1852, and Richard Carney was the first regular warden in 1854. The County was named after Earl Grey, author of the British Reform Bill of 1832.

Furs and fish, agriculture and timber, were all major industries in Grey in the early days. Georgian Bay teemed with fish and trainloads of them were run regularly from Collingwood to Toronto.

Sawmills were in operation on every stream and Grey became famous for the quality of its farm produce and live-



EARLY COUNTY COURT HOUSE

stock. The apple orchards of the Beaver Valley became known around the world.

The story is told how, about 1840, the schooner "Fly" took a cargo of wheat from St. Vincent, (there was no Meaford then), around the shore of Georgian Bay to Sturgeon Bay. There it was transhipped to a batteau which the "Fly's" crew rowed to the mill at Coldwater. After it was ground into flour it was taken back to St. Vincent by the same route.

Many fine towns and villages have been established, among them Thornbury, Meaford, Durham, Hanover, Dundalk, Chatsworth, Markdale, Flesherton, Neustadt and Shallow Lake.

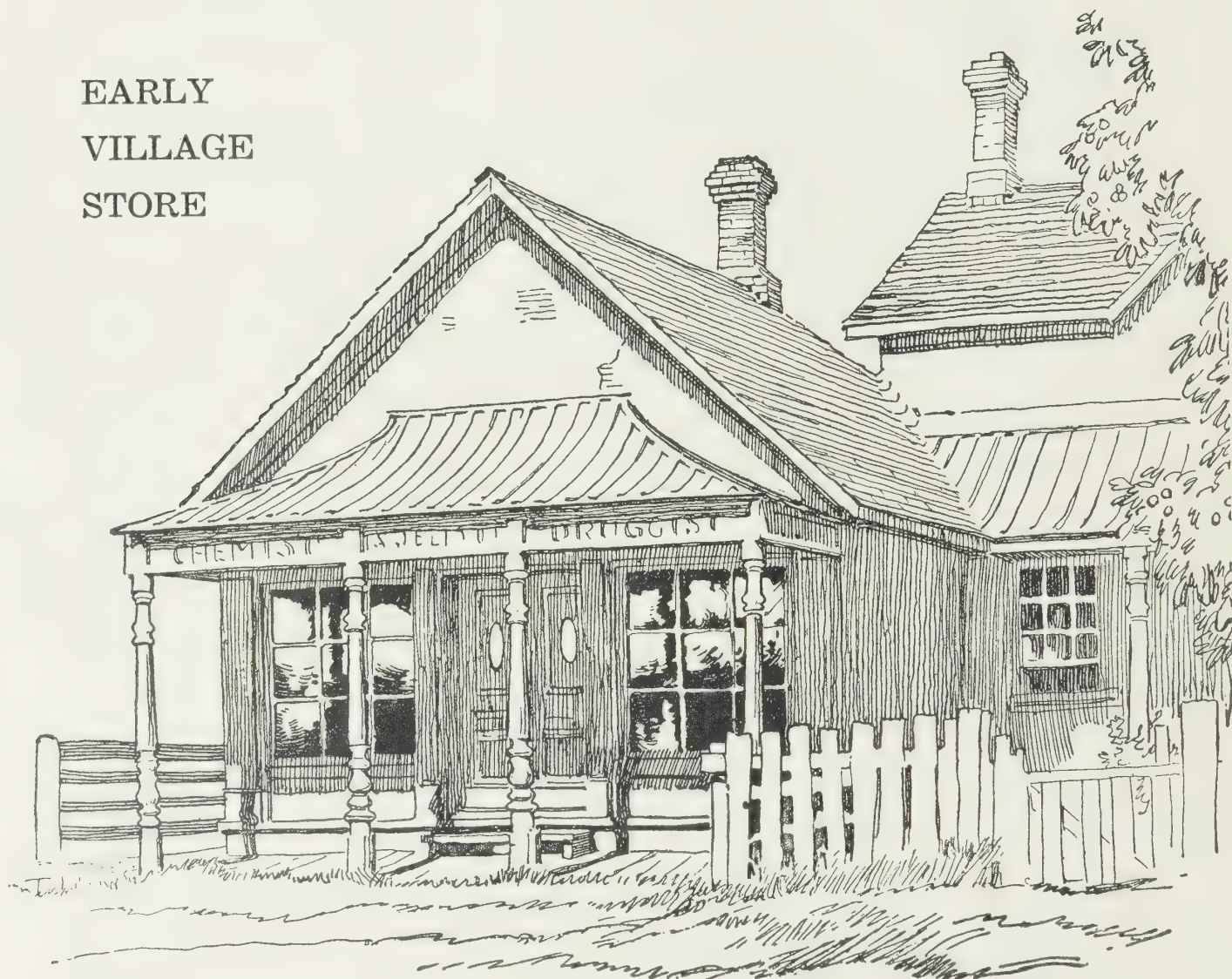
Owen Sound being a large port naturally attracted the greater part of the shipping. Shipyards were established and a number of boats built. The S.S.

Frances Smith was the finest passenger steamer of her time on the lakes. In 1868 she crossed the bay to Midland harbor with 800 people aboard.

The coming of the Canadian Pacific Railway to Owen Sound in 1883 together with the three Clyde-built steamers, the "Alberta," "Athabasca" and "Algoma", brought a surge of prosperity to Owen Sound. A large elevator, freight sheds, and docks were built and the Dominion Transportation Company operated a freight and passenger service to North Shore ports.

Because of the heavy grade on the railway between Owen Sound and Toronto the company selected a new terminal at Port McNicoll in 1912, and the C.P.R. fleet of steamers transferred their activities to the new port.

EARLY VILLAGE STORE



TOWNS AND VILLAGES OF MODERN HURONIA

As settlers flooded into Simcoe and Grey counties, villages and towns came into being to serve their needs.

BARRIE, picturesquely situated on the shores of Kempenfeldt Bay, Lake Simcoe, dates from 1819.

Its site was then the easterly end of the Nine Mile Portage between Lake Simcoe and the Nottawasaga River.

To serve the military during the war of 1812-14 a storehouse was erected on the site. There supplies were housed during transshipment to Georgian Bay and upper Lake Huron, after being carried by boat over Lake Simcoe from Holland Landing.

It was first planned to build a town at Kempenfeldt at the southern end of the Penetanguishene road. When this project failed the people moved to the present site of Barrie in 1833. A post office was opened in 1834. Barrie was named after a British Commodore who commanded the squadron at Kingston. The first schoolhouse was built in 1834, and the first church (Episcopalian) the same year.

In 1853 the Ontario, Simcoe and Huron railway connected Allandale to Toronto. After many years of expensive litigation the railway was extended to Barrie.

In 1850 Barrie became a village and in 1871 was incorporated as a town. First meeting of the Simcoe District council was held in Barrie in 1843.

Barrie, today, with a population of 15,000, is a thriving town of diversified business, with fine schools, churches, and a large artificial ice arena. Several attractive parks are located throughout the town while six miles northwest of Barrie, on highway 26, is Springwater Park, one of the show places of Ontario. Here are full picnic facilities in an atmosphere of natural beauty.

Barrie is the hub of five main highways, has in its vicinity thousands of summer homes, and is backed by a rich diversified agricultural area.

COLDWATER, a pretty village on the Coldwater River, was known to the Indians as "Gis-si-nau-se-bing" meaning "cold water or river." It was once the headquarters of a 9,800 acre Indian reserve, and the northern terminus of a portage from "The Narrows" near the present town of Orillia.

Over this portage were carried supplies for Fort Penetanguishene. The first influx of white settlers into the Medonte - Coldwater area came in 1832. Coldwater was incorporated as a village in November, 1879, and grew rapidly in size and importance, becoming the centre of a fine agricultural district. It is populated for the most part by people of British stock.

COLLINGWOOD: Chosen as the Georgian Bay terminus of the Ontario, Simcoe and Huron railway, it had, in 1853, only four settlers.

In 1854 work commenced on the pier and breakwater and a post office was established. On January 1, 1855, the railway was formally opened and the settlement's rapid growth began. In five years it jumped from a frog-inhabited swamp to a town, being incorporated in 1858 without going through the village stage.

Its first mayor was W. B. Hamilton.

Steamers ran from Collingwood to the Upper and Lower Lakes and a large grain elevator brought sailing ships from the Upper Lakes loaded with grain. Collingwood was Georgian Bay's busiest port for many years and also became a manufacturing centre.

Today there is a large drydock and shipbuilding yard which has produced many passenger ships, freighters and tankers.

Collingwood was named after Admiral Lord Collingwood, who served under Lord Nelson in the Spanish main in 1780. At Trafalgar he was second in command and on Nelson's death he took over the fleet.

The harbor was originally called the

Hen and Chickens after a group of islands off the coast.

Back of Collingwood a few miles are the Blue Mountains, a 2,000 foot escarpment from the top of which are many magnificent views. In the face of the escarpment there are many interesting caves and crevasses.

A short distance to the east is Wasaga Beach, Canada's most extensive summer holiday resort. Collingwood's Huron Institute, founded by the late David Williams, is one of Ontario's larger local museums. It specializes in records of lake shipping, and Indian and pioneer artifacts.

CREEMORE got its start in 1845 when Nulty and Webster built the Creemore Mills on the Mad River. Edward Webster was the first storekeeper and postmaster. In November, 1883, Creemore became a police village, the first in the county, and in 1889 with 753 inhabitants, it became a regularly incorporated village. It is a thriving community with a number of small industries.

ELMVALE: Prior to 1847 the entire flat portion of the township of Flos, where Elmvale, Fergusonvale and Phelpston now stand, and the whole district west to the Nottawasaga River, was a vast, almost impenetrable wilderness. First settler was James Harvey, who took up land on the River Wye about a mile and a quarter east of the present village. He was followed by the Ritchie and Archer families. In 1883 John McGinnis planted himself at the "Four Corners", later known as Elm Flats and now Elmvale. The first store was located at the "Corners" in 1859 by James Stone.

The baby village grew rapidly after the coming of the North Simcoe branch railway in 1879. In 1887 G. Copeland and Son built a large flour mill and elevator. Elmvale was made a police village in 1894, and incorporated as a village in 1949.

HONEY HARBOUR: Most popular of 30,000 Island summer resorts on the east shore of Georgian Bay, Honey Harbour

is reached by provincial highway from Waubaushene.

Legend has it that Honey Harbour got its strange name from the fact that the islands in this area were known to the Huron Indians three centuries ago as the "Islands of Wild Bees and Honey." Its over 600 cottages and resorts make it one of Canada's largest tourist centres.

HILLSDALE took its rise at an early date where the Gloucester Road left the Penetanguishene Road, exactly half-way from Kempenfeldt to Penetanguishene. Patrick Murphy, a retired soldier, who had served under Wellington, settled there in 1829 on his pension of a "York Shilling" a day. William Archer was the first settler in the vicinity of Orr Lake.

LAFONTAINE is the centre of the French settlement in the north end of Tiny Township. This settlement began soon after the French Canadians who had been connected with the Drummond Island post, were transferred to the vicinity of Penetanguishene and each given a grant of land. Later many moved out into the fertile fields around Lafontaine and took up larger farms. Other immigrants from Lower Canada joined them. The fine stream which runs through this happy valley has been known by various names, Hark's Creek, Marchildon's Creek, etc. Lafontaine is today the centre of a prosperous agricultural community which specializes in seed potatoes.

MIDLAND, located on the south shore of Midland Bay, was later in getting started than most other towns of modern Huronia. In 1872 the only human habitations were three log cabins.

First settler in 1835 was an old soldier named Buchanan, who sold his waterfront property to Jabez Dobson, who is credited with being Midland's earliest citizen. The bay and the settlement were both originally known as Mundy's Bay, after Asher Mundy, who ran a near-by tavern.

The name was changed to Midland when the Midland Railway, which reach-

ed the village in 1879, made the bay the terminus of its line from Port Hope.

A large elevator was then built, also docks and wharves, and the new village rapidly gained a big share of the western grain trade.

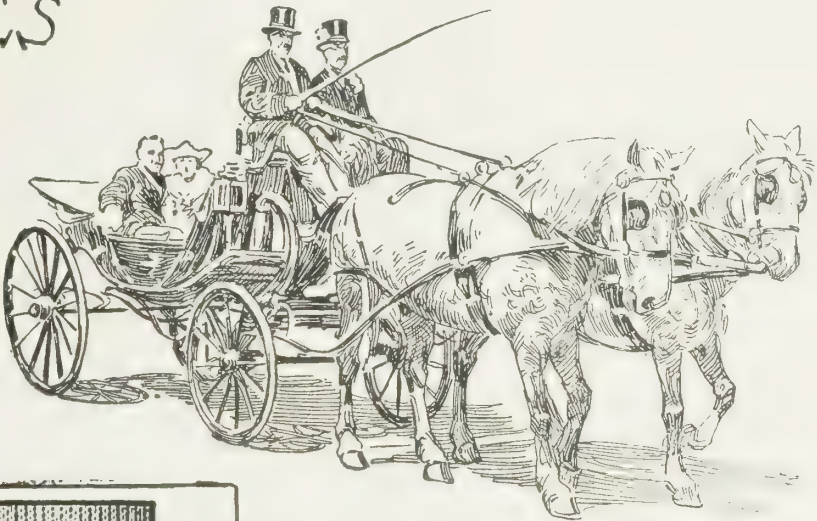
Thomas Gladstane opened a post-office in 1871. Several sawmills were erected

and soon Midland was the busiest lumber town on Georgian Bay, with an output of 33,000,000 feet per season.

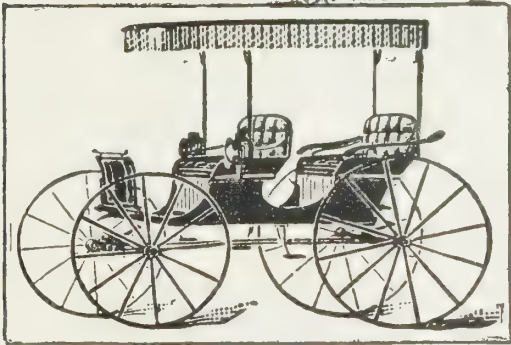
The village was incorporated in 1879 with Samuel Fraser as first reeve. It became a town in 1889.

Midland now has four elevators with a capacity of 14,000,000 bushels, a big

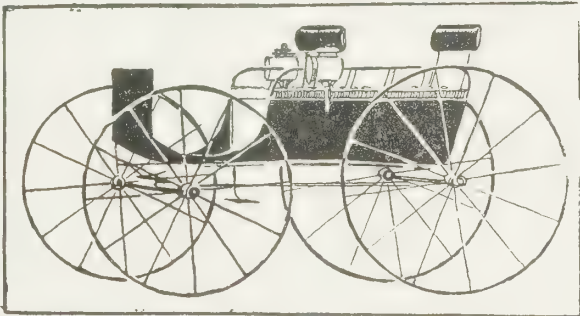
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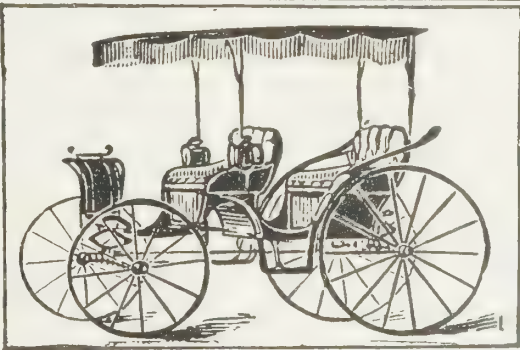
Victoria



Surreys
with the
fringe on
top



Essex
Trap



Surrey

Top
Buggy



shipyard, and over twenty other industries. The harbor is possibly the best on the entire chain of Great Lakes. Little Lake Park in Midland is one of the largest municipally owned tourist camps in Ontario. The Huronia Indian and Pioneer Museum attracts many thousands of visitors annually. The Martyrs' Shrine and Old Fort Ste. Marie are visited each year by 200,000 pilgrims. Midland claims to be the "Gateway to the 30,000 Islands."

ORILLIA, situated on a lovely slope at the southwestern end of Lake Couchiching, was first selected as a "post" by the Indian department as part of a general plan to place the Indians of Upper Canada in reserves. The Indians located there were Chippewas.

Trouble between whites and Indians finally resulted in the Indians being moved in 1838 to the Rama Reserve, and the present site of Orillia was surveyed into building lots. Mail was then directed to "The Narrows", Lake Simcoe.

The village was first named Newtown, but soon assumed the name of the township in which it lay, Orillia.

During Indian days all the buildings save two were of log construction. One of these was a combined church and school, the other belonged to Chief Yellowhead.

Orillia was incorporated as a village in 1867, with James Quinn as first reeve. It became a town in 1875.

Orillia is now one of Ontario's busiest manufacturing towns and a thriving tourist centre, being at the junction of Provincial Highways 11 and 12. Its monument to Governor Samuel de Champlain, situated in beautiful Couchiching Park on Lake Couchiching, has attracted international attention.

The name Orillia is probably derived from the Spanish word "Orilla," signifying "bank" or shore", and may have been given to the township by some official who had been in the Spanish peninsula. The British ambassador at Madrid, Sir Mortimer Duran, when asked

his opinion, agreed that this solution was probably correct. The Spanish word though spelled "Orilla" is pronounced "Orelia".

OWEN SOUND, largest municipality in modern Huronia, was named "Wad-i-need-non" by the Indians, meaning "beautiful valley."

In 1815 when Captain William Fitzwilliam Owen was taking the first hydrographic survey of the Great Lakes, he was so impressed with the safe, secure and beautiful harbor that he gave the bay his own family name, calling it Owen Sound.

In 1840, John Telfer, appointed land agent for the district by Governor-General Lord Sydenham, with the aid of surveyor Charles Rankin, laid out a village site into half acre lots.

In 1841 the first settlers arrived at the village, which had been named Sydenham after the governor-general, as was also the river which ran through it, and the hamlet grew rapidly.

In 1856, when the population was 1985, it was incorporated as a town under the name of Owen Sound. Richard Carney was first mayor.

The pioneer settlers were for the most part Scottish, English and Irish, men of sturdy stock. They laid good foundations and Owen Sound's prosperity was a natural consequence. It became a city in 1920.

Through the years its progress has been closely linked with the harbor, which has 3½ miles of dock space, and a 4,000,000 bushel elevator. The harbor was for many years the main link between Ontario and the west.

Owen Sound is also the mainland port for Manitoulin Island and the North Shore, and the Owen Sound Transportation Company has a fine fleet of ships. The city is served by highways 6 and 10 to Toronto and Hamilton and 26 to Barrie through Collingwood. Highway

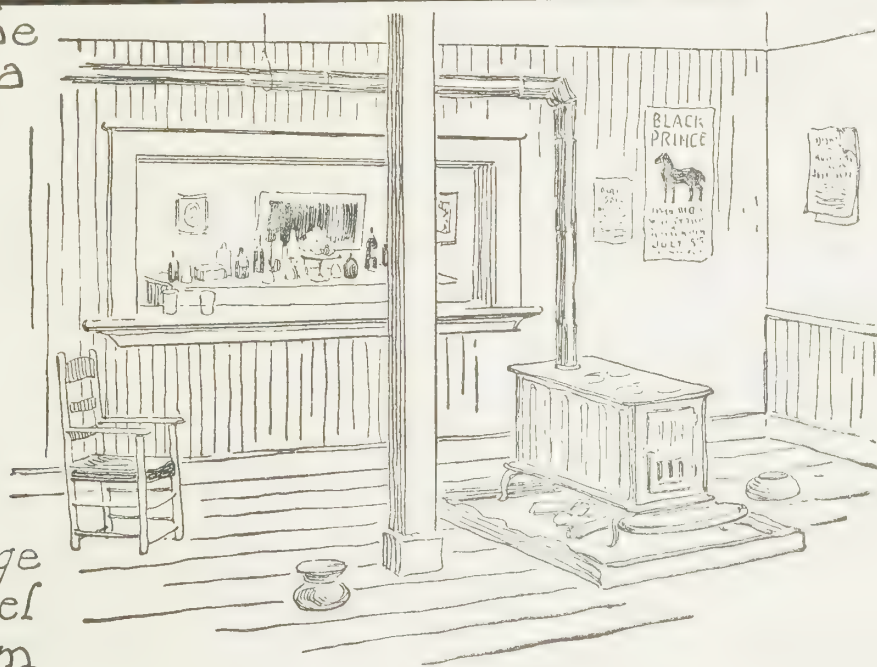
21 travels to the Lake Huron shore and thence south to Sarnia and Windsor. Owen Sound with its 17,000 population has more than 70 diversified industries. It is a popular tourist centre serving both the Georgian Bay shore and the Bruce peninsula. Beautiful Harrison Park is famous for its municipal tourist camp.

PENETANGUISHENE, oldest town in Huronia and also in Ontario, is situated on one of the most picturesque bays of the Great Lakes, and resembles a Norwegian fiord with high hills rising from the water. Its history goes back well over 300 years. Samuel de Champlain landed on the bay in 1615. His interpreter, Etienne Brule, first white citizen of Ontario, had preceded him by five years.

STORE and HOTEL STOVES



*Round the
Stove in a
Country
Store*



*Village
Hotel
Bar Room*

Penetanguishene's "second period" began in 1818 when the post of Nottawasaga was transferred to Penetanguishene harbor, making it, in the words of John Galt, "the most inland military post from which waved the meteor flag of England".

In 1819 the Penetanguishene Road was driven through the bush by Dr. "Tiger" Dunlop, from Kempenfeldt on Lake Simcoe to Fort Penetanguishene. Supplies were for the most part still carried by the Nine Mile Portage and the Nottawasaga until 1830 when the Indian portage between Coldwater and Orillia was widened and trade came that way.

Penetanguishene was abandoned as a naval post in 1833, and soon after the rebellion of 1837-8 the fort buildings, with the exception of the officers' quarters which still stand, were demolished. For many years Penetanguishene was the centre of the fur trade with the Indians. Sir John Franklin outfitted his second Arctic expedition at Penetanguishene in 1825.

The village was incorporated in 1875 with P. H. Spohn, M.D., as first reeve. It attained considerable importance as a manufacturing community with three sawmills, a tannery, and other plants. In 1882 it was incorporated as a town. Two thirds of the population is French-Canadian in origin. Penetanguishene enjoys a large share of the 30,000 Islands' and beaches' tourist trade.

Penetanguishene is an Abenaki Indian word meaning "the place of the shining or rolling white sands".

PORT McNICOLL was founded in 1912 when its site was chosen by the Canadian Pacific Railway Company as the eastern terminal of its steamship service between the head of the Great Lakes and the south-eastern end of Georgian Bay. A 6,000,000 bushel grain elevator was built. It is primarily a railway and steamship community, nearly all its activities being centred around the C.P.R.

STAYNER: Before the building of the Ontario, Simcoe and Huron Railway in 1854 there was no village at Stayner. There was, however, a station called Nottawasaga where a sawmill had been built by the first settler, E. Phillips. The first village lots were laid out by Ed Shortis and the site was named Stayner after Sutherland Stayner, an early resident. It was a shipping point and market for the most advanced agricultural territory of Nottawasaga and Sunnidale townships and grew rapidly. The village was incorporated in 1872 with George Randolph as first reeve. It was laid out on both sides of the Bomore (now Duntroon) road, which forms the main street. Stayner does a brisk summer business with the neighboring holiday resort of Wasaga Beach. It has a number of fine stores and public buildings and was incorporated as a town in 1886. It has a population of on to 1500.

WASAGA BEACH, probably the finest freshwater beach in North America, is about eight miles in length. It is so smooth and hard that it is used the year round as a highway for motor cars. The water off the beach is shallow for a long way out, providing safe bathing.

Wasaga Beach has become very popular, and during the summer months the population reaches as high as 50,000. The people live in summer cottages, hotels, trailers and tents. In 1948 this thriving summer community was incorporated as a police village. Boating and canoeing is enjoyed on the Nottawasaga River, which is navigable for many miles. On "Nancy Island" is a museum which shelters the hull of the schooner Nancy.

VICTORIA HARBOUR had its beginning in the year 1869, when Kean, Fowlie and Co. built an extensive sawmill at the mouth of the Hogg River. Hogg's Bay later became known as Victoria Harbour. This was followed by other mills, and a thriving sawmill town developed. Today the sawmills have long since gone, but the village

still keeps busy as the centre of an agricultural and summer resort community. It has also several small industries.

WAUBAUSHENE's history also dates from its first sawmill, recorded as having been built in 1851. It was followed at a later date by the Georgian Bay

Lumber Co., one of the biggest mills on the Bay. The building of the swing bridge across the narrows brought a measure of prosperity, since settlers from the north had otherwise to travel around the end of Matchedash Bay. Today Waubauskene is the centre of a summer resort and is a major junction point on the Trans-Canada Highway.



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Cranston, J. Herbert,
Hurononia, the cradle of
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GLOSSARY OF INDIAN NAMES

- "AH-SHOON-NE-YONGK", name of Lake Simcoe, meaning "a dog that continually went about crying that name but was never seen."
- "COGNASHENE"—"the place of porcupines or blueberries."
- "COUCHICHING" means "water squeezed out" and refers to the main-swing conformation at the lower end of the lake, "an outlet."
- "EKARENNIONDI"—"The rock that stands out."
- "GIS-SI-NAU-SE-BING"—name of Coldwater, meaning "Cold River" or "Cold Water".
- "MATCHE-DUSHK", modernized into Matchedash—"a place where there are rushes and drowned land."
- "ME-CHE-KUH-NEENG", Indian name for Orillia, means "narrows dividing two lakes."
- "MEDONTE"—"An evil spirit", or "I carry on my back." (Ojibway). More probably after "Medonte", an opera popular at the end of the eighteenth century.
- "MINESING"—"Fruit of the thorn tree."
- "MINNECOGNASHENE"—"the place of many porcupines or blueberries."
- "MUSQUAKIE"—Indian name of Chief Yellowhead—origin of Lake Muskoka.
- "MUSQUASH"—should be "Muskahs" — meaning "a white stone or quartz."
- "NOTTAWASAGA" — originated from "Nah-dah-wa-sahge," meaning "the mouth of the Mohawk River."
- "PENETANGUISHENE"—"Place of rolling or shining white sands."
- "SHAWANAGA"—"a long bay or inlet."
- "WAD-I-NEED-I-NON"—"beautiful valley," site of Owen Sound.
- "WAI-NANT-KECHE-AUNG", name of Severn River, meaning a "river running in all directions."
- "WASHAGO"—"clear water."
- "WAUBAUSHENE"—"place of the rushes — another meaning "place of the rocky shore".
- "WENDAKE"—"In the Islands" or "One Land Apart."

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Here is a brief list of books which will throw further light upon the history of Huronia:

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